

(3)

The doctrine of Subiection
TO
**GOD AND
THE KING.**

Gathered out of the 5. Commandement: fit for all the Kings Subiects to read, wherein they may learne true Obedience.

2. Peter 2. 17.

Fear GOD, honour the King.



LONDON,
Printed for T. Downes and
E. Dawson, 1616.

GOODMAN LITERARY



London
E. W. Parker & Son
for T. D. Odwyer Esq;



TO THE CHRISTIAN an and wel-disposed Reader,

S. Egerton wsheth
grace, mercie, and peace,
from God the Father,
and from our Lord
Jesus Christ.



He varietie and
vanitie of idle
Phamphlettes,
which the loue
of gaine or glo-
rie, for the most
part begetteth,
& the Presse daily bringeth forth
in our English tongue : made
mee the more willing to further
the printing of this explanation
of the fist Commandement, For
A 4 though

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though the most part delight to
read the vnsauorie inuentions of
mens braines, and that such also
as desire to reade good bookeſ,
haue ſuch plentie before them,
that they are doubtfull, for want
of good direction, which they
ſhould pitch vpon: yet I thought
with my ſelfe, that the rare & ſin-
gular piety of this Author, a holy
man, and moſt faithfull Minister,
powerful in prayer, and diligent
in preaching to his flocke manie
yeareſ together, with the perſpi-
cuitie of the order, and the choiſ-
neſſe of the matter, might the ra-
ther by my teſtimonie, stir vp the
minds of Godly Christians, to
reade this Treatise, though being
otherwife ſtreighted of time, or
distracted in their choiſe, they
might perhaps neglect the rea-
ding of ſo fruitfull a Treatise vpon
this

this Commandement , as hath
not hitherto (so farre as I can
learne) beeene printed and publi-
shed in our mother tongue.

Sundry learned and godly men
have laboured verie fruitfully, in
opening the sense , and laying
forth the duties of euerie Com-
mandement, and more particu-
larly of the 4. wherin the practise
both of the duties of *Pietie*, set
downe in the first Table, & of the
duties of *Mercie*, set downe in
the second Table, is required at
our handes, to be performed vp-
on a set day , and in a more so-
lemne and serious manner : but
none to my knowledge , hath
published any severall Treatise
vpon the fift Commandement,
which beeing truly vnderstood,
vnfeinedly beleevued, & faithfully
practised, wil direct a christian
in

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in a holy practise of all the duties
of Mercie & Loue, which he
is to performe, either to himselfe
or to any other. For whosoeuer
doth walke carefully in the obe-
dience of this Commandement,
maintaining that honour which
is due to himselfe, and euerie o-
ther man, in respect of their dif-
ferent & several yeares, gifts, and
qualities, callings and degrees, in
the familie, Church, and Com-
mon-wealthe : hee cannot easilie
be carried to exercise any cruckie
against himselfe, or any other co-
trarie to the sixt Commaunde-
ment : or to desile either his own
bodie, or his neighbours, against
the seuenth Commaundement :
or to deale vniustly, or vntfaith-
fully about his owne , or other
mens goods, credit, and reputa-
tion, contrarie to the eight and
ninth

ninth Comandements: yea, or to
giue place to the least spice of re-
pining, discontentment, or wan-
dering motion, forbidden in the
last Commandement of the law
of God.

There was never any disor-
der and outrage, in any family,
Church, or Common-wealth,
from the beginning of the world
to this day, neither can be: but it
proceeded from the breach of
the 5. Commandement. For how
is it possible that there should be
any disorder in the family, if the
wife honour her husband as she
ought, & he her? if children giue
due honour to their parents, and
they also deale honourably with
them? if seruants do honour their
Maisters as they ought, and they
their seruants? and if children and
seruants do mutually respect and
honour

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honour one the other as becometh them?

Could any trouble and confusion arise in Churches & congregations, if the people would remember such as haue the oversight of them, and do declare unto them the word of God, and in giuing honour unto them would submit themselves, because they watch for their soules, for which they must give an accoūt before the chiefe Shepheard? And on the other side, if the Pastors and Elders would feede the flocke of God which depēdeth vpō them, caring for it not by constraint but willingly? &c.

Is it possible, that euer any treason, sedition or disloyaltie could breake forth in citties or kingdomes, if people would honour their Princes, and every soule be subiect

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subiect to the higher powers, being obedient and readie to euery good worke ? and if Magistrates in their places would gouerne their Subiects as deare children ?

Finally, if euery one that is an inferiour anie manner of way, would carrie the affection of a dutifull child to his Superiour : and euerie Superiour, the affection of a wisc and tender Parent to his inferiour, according to the plaine scope, and maine drift of this commaundement ?

But what shoulde I need to demonstrate the truth of this point in many particulars ? Search the Scriptures, turne ouer al humanc stories, call to minde what thou hast seene and obserued in thine owne time, in the family, congregation, or any corporatio whereof thou art or hast beeene a member :

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ber: and thou shalce evidently perceiue that the troubles and offences which haue broken out in them, haue alwaies proceeded & sprung from this bitter roote, I meane from the disobedience & breach of the 5. Commandement. In which respect it is said, that this is the onely commandement of all the tenne, that hath a peculiare promise of a long and comfortable life, yea, and the onely Commandement of all the sixe of the second Table, that hath any promise at all annexed vnto it.

O therefore, that there were in men, professing that they will heare and do the will of God, the like heart to feare him, & to keep all (and among all of the second Table, specially this his comandement) alwaies, that it might go well with them, and with their children

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children for ever.

But to conclude, seeing God
by his good prouidence hath stir-
red vp this vigilant Pastor & ho-
ly man of God, while he yet li-
ued, to take such paines in wri-
ting this Explanation which he
had often gone ouer in his pub-
like Ministerie : neglect not, I
pray thee, the reading of such a
sound & fruitfull Treatise, which
will teach thee to retaine and en-
crease thine owne honour and
dignitie, & to giue to every sexe,
age, calling & condition of men,
the honour and dignitie which
is due to them.

Now, the Lord giue a gratiouse
blessing hereunto, & to all other
thy holy exercises, and meditati-
ons: even for his onely begotten
Sonnes sake Christ Iesus, our on-
ly Mediator and Aduocate, who
together

To the Christian Reader:
together with the Father and the
holy Ghost, be blessed
and praised for e^r
vermore.

S. Egerton.





THE DOCTRINE
of Superioritie and Sub-
jection : contained in the
fift Commaundement
of Almighty
God.



EE haue by the
grace of God pas-
sed through the
firſt Table of the
Cōmandements
of God, and now
are wee come to
the ſecond Table.

Q. *What ſpeciall difference doe you ſee
betweene the one and the other?*

Anſw. In the firſt Table, the Lord as
a moſt wiſe and holy Houſholder,
and Lord of his Church, doth firſt
of all prouide for all duties concer-
ning himſelfe.

The ſpecial
difference
betweene
the two Ta-
bles of the
law of God.

B

In

Who are to
be accounted
Superiors.

The Doctrine of Superioritie

In the second, hee doth prescribe what duties his people are to performe one towards another: Wherein appeareth his singular wisedome and goodnesse, in that he is not content alone to haue a care of his owne glorie: but also taketh order for the welfare and good estate of his people.

Q. How many sortes of duties are contained in the second Table?

Two sortes
of duties con-
tained in the
2. Table of
the Law of
God.

A. Two: Namely, speciall duties, pertaining to some speciall persons; And generall, which all men in generall are to performe one towarde another.

Q. Where are the speciall duties contained?

A. In the fist Commandement.

Q. What are the words?

A. Honour thy father and thy mother, that they may prolong thy dayes in the land which the Lord thy God giueth thee.

Two things
to be obser-
ued in the
3. comman-
dement.

Q. How many things doe you obserue therein?

1. The Pre-
cept.

*A. Two. First of all, the pre-
cept.*

and of Subiection.

cept it selfe.

Secondly, A reason adioyned to
perswade to the practise thereof.

*Q. Why is this Commandement placed
foremost in the second Table, and bath
a promise, which the rest of the Com-
mandements contained therein haue not?*
*A. To shew the excellencie and ne-
cessitie thereof.*

*Q. By what reasons may we further bee
perswaded of this?*

*A. First of all, it doth in certaine in-
ferior persons, traine men vp as it
were in a certaine inferior Schoole,
to rise vp to the knowledge of the
soueraigne Lord, and to giue vnto
him the reuerence and honour due
to his diuine Maiestie:*

Secondly, it vpholdeth, and con-
tinueth all those estates, degrees, and
orders, whereby the societie, or fel-
lowship of man, is as it were, by cer-
taine ioynts and sinewes, ioyned and
knit togither, and without which it
would by a certaine pernicious con-
fusion, be cleane dissolved, and vt-
terly perish.

Who are to
be accounted
Superiours.

2. *A crafte.*
Two things
shew the dig-
nitie of this
commande-
ment.

1. Because it
hath the first
place in the
2. Table.

2. Because it
hath a pro-
mise annex-
ed vnto it.
The digui-
tie of the 5.
commande-
ment, may
be further
discered
by 3. reasons.

The first
reason.

The second
reason.

B 2 . Thirdly,

Who are to
be accosted
Superiours.

The third
reason.

The words
of the pre-
cept.

Two things
to be no-
ted in the
precept.

1. Person.

2. Things
due unto
them.

All superiors
are compre-
hended un-
der the titles
of Father
and Mother,
I. Naturall
parents.

The Doctrine of Superioritie

Thirdly, if the duties of this Com-
maundement bee not performed,
the generall duties of the other
Commaundementes must needes
faile: For he that will not performe
a dutie toward him to whom hee is
bound by a cartaine straight, and
peculiar band: much lesse will hee
perform duties to them that are fur-
ther remoued.

*Q. In what words is the Precept con-
tained?*

*A. In these: Honour thy Father, and
thy Mother.*

*Q. How manie things are wee to note
herin?*

*A. Two: First of all, certaine persons:
Secondly, the thing due to those
persons.*

Q. Which are the persons?

A. Father and Mother.

*Q. What meane you by Father & Mo-
ther?*

*A. They are to speake properly, on-
ly those which God in his singular
wisedome doeth vse as instru-
ments and meanes to giue men
life*

and of Subiection.

Who are to
be accouited
Superiours.

life and being in this world: for who is so ignorant which knoweth not that the Father begetteth , and the Mother conceiueth , and bringeth forth?

*Q. Why are these two ioyned together,
in regard of honour and dutie?*

*A. First , because they meeete toge- The mother
ther in the worke of procreation. is copartner
with the fa-
ther, in ho-
nour, for
two causes.*

Secondly , to preuent and meeete with the corruption and partialitie of children , who otherwise would either contemne the Mother , and yeeld all honour and dutie to the Father, by reason of his principallitie:or els because the Mother doth beare them , nourish them , and is most tenderly affected toward them, would be wholly addicted vnto her, excluding and making no account of the Father,

*Q. How may it appeare that this is the
reason ?*

*A. By many cleare places of the
worde, as, Lexit. 19.3. Prov. 13. 12.
and chap. 10. vers. 1. Ephes. 6.1,2. Col.
3.10.*

Who are to
be accounted
Superiours.

The Doctrine of Superioritie

Q. Are no other persons contained vnder those?

A. Yes, all such as are in stead of Parents, not onely in regard of superioritie, but also for that they are to prouide for the good, and benefite of their inferiours, both in soule and bodie. For so wise and mercifull is the Lord, that as hee hath appoynted naturall Parents to begette and bring foorth children, and thereby to giue them simplie a beeing in this life: so hath hee ordayneid other persons (as it were Parents) to tender and giue them a well and happy being.

2. Kings &
all ciuil ma-
gistrates vnder them.

Q. Who are those persons which you

3. Ministers meane?

A. Kings, Princes, and Magistrates, otheword.

4. Houshol- Ministers of the worde of G O D,

ders.

5. Schoole- Minis-
maisters. Teachers.

6. They that excell in any ny excellent grace and gift aboue vertue.

7. They that exceed other others.

in age. Lastly, the aged and gray-headed.

Q. How

and of Subjection.

Who are to
be accounted
Superiours.

Q. Howe can you prouise that these
are contayned under the titles of Pa-
rents?

Thar all Su-

A. First, for that as in all the rest of periors are
the Commaundements vnder one
generall , are contained all speciall
things of the same nature, so it is in
this Commandement.

to be com-
preheaded
vnder the
title of Fa-
ther & mo-

Secondly, if these persons be not
heere vnderstood, they are contay-
ned properly in no Commaunde-
ment : which were a great defect
and disgrace to the perfection of the
Lawe.

ther, it is
proued by
3. reasons.

The first
reason.

The second
reason.

The third
reason.

Thirdly, these persons are tear-
med by the name of *Father* , and
Mother, in diuerse places of the ho-
lie Scripture : as *Kinges*, *Queenes*,
and *Magistrates*, are called by the
name of *Nursing Fathers*, and *Nur-
ses*. *Isai. Chap. 49. ver. 23.* In re-
garde heereof , some of the Heath-
then called their Kinges *Abime-
lech*, which signifieth , *My Father
the King*.

Ministers of the word of God,
are called by the name of *Fathers*.

Why Super-
riors are
called Fa-
ther and
Mother.

The doctrine of Superioritie
2. Cor. Chap. 4. ver. 15. 2. King : Chap.
13. ver. 14.

Masters are so called. 2. King. 5. 15.
& Chap. 2. ver. 12.

Q. Why is the name of Father and Mo-
ther given to Superiors?

The titles
of Father
and Mother
are given to
all Superi-
ours, to al-
lure all infi-
riors to
give al meek
and conue-
nient ho-
nor unto
them.
Of the
which also
there are
many cau-
ses.

A. To drawe and allure men to the
willing obedience and practise of
this Commaundement : and that
not without cause. For first, as we are
vntoward by nature to the practise
of any Commaundement, so especi-
ally of this ; because it so greatly im-
porteth the glory of God, and the
benefit of man.

Againe, the crooked heart of man
will hardly stoope vnto superioritie.

First, by reason of a certaine natu-
rall pride whereby all men do desire
to be aloft and vnder none other.

Secondly, for that Superiors in
this corrupt and miserable world do
oftentimes abuse their authoritie to
the hurt of others : therefore to sub-
due men to the ordinance of God, he
hath set vpon all Superiors the sweet
and amiable name of Father and
Mother.

and of Subiection.

Mother.

Q. We haue spoken of the Persons the first thing noted in the Precept: what is why it is so. the thing due to those Persons?

A. Honour. Vnder which are contained all meaneſ and effects where-
by the preheminence of the Superi-
ours is acknowledged, vpheld, and
graced:

Honour is
due to al Su-
periours, and
the reasons
meant by
Honour in
the general
signification
of it.

Q. What reason or equitie is there that this shoulde yeelde unto Superiors?

*A. First of all, for that manie, and the same very excellent benefites due to al Su-
and commodities, do flowe and pro-
ceed from them, as from some plen-
tifull fountaine, vnto their inferiors.*

Secondly, the Lord hath set and
as it were ingrauen vpon them, liue-
ly markes and reſemblances of his
owne Maiestie.

Q. How is that?

A. In Kings, Princes & Magistrates, appeareth not only the greatness and oueraigne authoritie of God, but also that he is the high and supreme Judge of the world.

An illustrati-
on of the 2.
reasons.
Kings and
Interior
Magistrats.

In Ministers of the word, is shadowed
Ministers of
the word.

Honouris
due to all
Superiors;
and the rea-
sons why it
is so.
Houshol-
ders.

Husbands.

Artizans.

Aged per-
sons; all re-
semble the
divine Ma-
jestic of
God.

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wed out, that God is the originall
teacher & instruter of his Church.

In Housholders, that he is the great
Lord and Maister that prouideth for
the welfare and benefite of all crea-
tures.

In Husbands, that he hath ioyned
to himselfe, and as it were married in
a speciall couenant of mercie and
compassion, al the faithfull and elect
ones; so that he is the head and hus-
band of his people.

In those that are able to instruct
others in *Artes, Learning & Sciences,*
it is euident that God is the foun-
taine, not only of wisedome, but also
of euery other excellent and necessa-
rie grace.

In the Aged and Gray-headed, we may
descrie the eternitie of God, whereby
we may gather, that Superiors by
certaine sparkes of glory which they
haue receiuied from the Lord, doe
shine as it were bright starres, in the
middest of mankind.

Q. *What is the effect thereof?*

A. That inferiours doe depend vpon
them, as vpon those that are to
guide

and of Subjection.

guide them, and to prouide for their welfare. By which meanes the societie of man is vpheld in a comely and profitable order.

Honour
due to all
Superiours:
and the rea-
son why it is
so.

Q. Let vs now come from the words of the Precept to the generall reason, which is annexed to it, to perswade to the performance and practise of all the duties contained in the Precept: what are the words of the reason?

A. That they may prolong thy daies in the Land which the Lord thy God giueth thee.

The Lord
perswadeth
to the obe-
dience

Q. How can it be truly said, that Parents doe prolong the life of the child, seeing that life, much more long life, is the gift of God?

of this s.
Com: by the
great bene-
fit which
commeth
by it.

A. They may be said to prolong the obedient child his life three waies.

Parents pro-
long the
lives of their
children, 3.

First of all, in bringing them vp in pietie and godlines, which hath the promises of this life and of the life to come.

Secondly, in praying for, and bles-
sing, that is, wishing all good vnto
the child that is dutifull vnto them:
according to the example of the
ancient

Honour
due to all

Superioris: auncient Fathers and scruants of
and the rea. God.

son why it is
so.

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Thirdly, the Parents being de-
cked, and as it were crowned with the
dutifulnes of a godly and holy
childe ; they are occasions to moue
the Lord to remember the child, and
to bestowe vpon him the blessing
promised in this fist Commaunde-
ment.

Q. It seemeth that the reason is not ve-
ry strong and forcible, seeing it is ground-
ed upon the promise of a thing which
seemeth every way so miserable. For nat-
urall life it selfe ; much more the conti-
nuance thereof, is fraught with manifold
miseries and calamities, and therefore it
is doubtfull whether it should be refused
or desired?

What say you hereunto?

Three rea-
sons to
proue long
life to be a
singular
great bene-
fit.

The 1. rea-
son.

A. Long life(take it at the worst) is a
singular treasure: for why? it is a mean
or occasion of many excellent blef-
sings: As first, men thereby do know,
vnderstand and enjoy the manifold
workes and graces of God, to their
great comfort & admiration, which
they

and of Subiection:

they who do die vntimely doe want.

Secondly, thereby they may in vsing good meanes, make them selues fit for eternall life.

Lastly, they may more plentifully serue and glorifie God, in this long extent of time, then they can which are cut off in their tender yeares: In regard whereof the holy seruants of God which otherwise feared not death, yet when death was presented to them, they desired earnestly longer continuance of life: as we may see in *David Psal. 6. Hezekiah. Isa. 38.* And doubtles, as in euerie place of the Scripture, long life is accounted a blessing: so shorte life a curse.

Q. Doeth God bestowe this blessing vpon all good and obedient children, simply and without exception?

A. No: he bestoweth it no further than may make for their good: for when he seeth that it may hurt them, he taketh away some of them in their yong yeares: that is, when he knoweth that by their frailtie and weaknesses they may be carried away with

Honouris
due to al Su-
periours:
and the rea-
son why it is
so.

The. 2.

The. 3.

God doth sometimes
make short
life a great
blessing to
obedient
children.

the ¶

Honour is
due to al Su-
periors:
and the rea-
son why it is
so.

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the generall corruption of the time
wherein they liue, or else will shewe
his tender loue toward them in ta-
king them vp vnto himselfe before
euill daies do come. Examples here-
of we haue in the sonne of Jeroboham
1.Kings.14. In Iosab, Enoch, and such
like.

*Q. Is God then true in his word and
Promise?*

*A. Yea no doubt, because God gi-
ueth more then he promiseth : to
wit, not only an happie life for a mi-
scrable life, an eternall life, for a short
and vncertayne life, but also taketh a-
way his children betimes that they
may the longer enjoy his presence.*

*Q. But euill and disobedient children
do enjoy long life as well as the obedient?*

*A. Seldome : and although they
doe, yet is their long life so repleni-
shed with miseries, plagues, and the
iudgements of God, that it seemeth
rather to be a death drawne out at
length, then long life here promi-
sed.*

Q. What doe you conclude from all this?

A. Two

Whensoe-
ver God gi-
ueth long
life to wic-
ked children
(they so
continuing
without e-
pentance) it
is a wofull
curse and
no blessing.

and of Subiection.

Two sorts
of Superi-
ours.

A. Two things. First of all, that vn-doubtedly all those that performe the duties of this Commandement, shall haue a long, and a blessed life, as is proued and confirmed, both by the word of God: and continued ex-perience of all ages.

Secondly, that euill and disobedient children, shall either liue a short life, or in great miserie here: & after in the extreame tormentes of hel-fire, with the rebellious diuels, and the damned reprobates.

Q. Thus hauing opened the meaning of the Commandement, and as it were laid the ground, let vs now come to the things that arise out of the same. What are they?

A. They are all particular duties of Superiours to their inferiours, and of inferiours to their Superiours.

Q. How many sorts are there of Su-pe-riours?

A. Two sorts: namely, publique, and priuate.

Q. What meane you by publique Su-
periours?

A. Such

Two sortes
of Superi-
ours.
Publike Su-
periors.

Priuate Su-
periors.
There are
also two
sortes of
Publike Su-
periors.
1. Civill Ma-
gistrates.

2. Ministers
of the word.

The doctrine of Superioritie

A. Such as haue a more large and greater care and charge committed to them by the Lord.

Q. What by priuate Superiours?

A. Such whose care and charge is contained within narrower & straighter bounds.

Q. What say you of the first sort?

A. Some of them haue respect and are especially occupied about the outward, ciuill, and politicall estate of the Church : and these are, *Kinges, Princes, and Magistrates.*

Others doe especially watch and haue regard to the spirituall estate of men , not so much procuring worldly peace and commoditic, as the eternall saluation and happines of them who are committed to their charge : and these are Ministers and Preachers of the word.

Q. But because that Magistrates are in the highest degree of preheminence next unto God, above all other persons; order requireth that we first speake of them and of the things pertaining unto them : And are not all men to give diligent care

and of Subiection.

to the Doctrine concerning the Magistracie?

A. Yes no doubt, and first of all, Magistrates themselves, that they may thereby learne what duties they are to performe themselves: and to looke for at the hands of others. But besides these, inferiours haue speciall cause to be acquainted with this kind of doctrine.

First of all, to stirre vp their hearts, to be thankfull to God, for that hee hath so mercifully and graciously euery way prouided for their safetie and comfort by means of the sacred ordinance of Magistracie,

Secondly, that they may learne what iust and great cause they haue daily and continually to pray vnto God, for the good and prosperous estate of Magistrates, as it is commanded, *1.Tim.2.*

Thirdly, to allure and perswade them to yeeld themselves in obedience, and to performe all willing duties to their soueraigne Gouvernours and Superiours.

It is a doc-
trine to bee
diligently
bearkned

vnto-

The doc-
trine of Su-
perioritie is
to be dil-
igently hear-
kened vnto

of all inferi-
ors for three
causes.

The first
cause.

The second
cause.

The third
cause.

C

Q. Let

God is the
auth. r. of al
Magistracy.

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Q. Let vs then proceed to the Treatise it
selfe, which is, to go forward in this order.

It is proued A. First of all we will inquire who is
two wayes the authour and principall cause of
that God is Magistracie.
the authour of

Magistracy. Secondly, what speciall qualities
1. By the law and graces, and gifts, are required in
of Nature. Magistrates themselves, and in such
persons as do belong to them.

2. By the
worke of
God. Thirdly, what duties they are to
performe.

Q. Who is the undoubted Authour and
efficient cause of Magistracie?

A. No other but God himselfe, as
It may three
wayes, as it
were by an
increase of
certain steps
and degrees
may appeare : First of all by the law
of Nature, but more effectually and
evidently by the word of God.

Q. Make the first argument more
cleare and manifest?

A. There is no doubt but that God
magistracie hath planted naturally in the heart
is acknowledg'd to be of man, a certaine sense and know-
ledge of Magistracie & the commo-
by the lawe dities thereof : as may appeare ;
and light of First of all, in that there was never
Nature.

The 1. way people or Nation so barbarous and
or meane, liunge : never assembly of men so
and steppes. void

and of Subiection.

God is the
author of al
Magistracie.

void of the light and knowledge of God, which hath not onely desired, but also set ouer them some Prince or Superior, to the end that they might not onely bee gouerned and directed by him as their head, but yeeld dutie and homage to him. A matter cleare by the experience of all times.

Againe, the wise and best learned amongst the heathen, haue expressly affirmed in their writings, that kings, The 2. way,
or meane,
and steppes. Princes and Magistrates, do proceed from God.

Lastly, they do greatly commend magistracie, and doe bewaile and condemne the state of them that are without that benefit: and in conclusion, some of them haue set downe rules and orders for ciuill gouernment.

Q. What testimonies besides haue you out of the Scripture to proue this point?

A. Verie manie both in the old and new Testament.

Q. What remember you out of the old Testament?

The same is
most surely
and plenti-
fully proued
by holy
Scripture.
1. Of the old
Testament.

C 2 A. Pro.

Virtues
quired to be
in a magi-
strace.

2. Of the
new Testa-
ment.

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A. Pro. 8. v. 15. 16. Job. 12. v. 18. Isa.
22. v. 20. 21. 22. 23. 24. Hos. 13. v. 11.
Dan. 2. v. 37. & 47. ch. 5. v. 18. 1. Sam.
10. v. 1. & 4. ch. 16. v. 1. ch. 24. v. 7.
Q. What out of the new Testament?
A. Job. 19. v. 11. Rom. 13. ver. 1. 2.
1. Pet. 2. v. 13. 14.

We are come now to the second
thing to be considered in the Tre-
atise of the Magistracie.

*Q. What properties or vertues are re-
quired in the person of the Magis-
trate?*

The vertues
necessarie to
a magistrate
are
1. Wisdom.

A. They are diuerse and sundry: the
firſt whereof is wiſdome, and vnder-
ſtanding, as appeareth, Deut. 1. 13.
With this agreeeth, Psal. 2. v. 10. Bee
wise now therefore ye Kings, be learned
ye Judges of the earth.

Thereasons
why a
Magistrate
is to be wise
are many.

Q. Why is this vertue required of Man-

*all. why a
magistrate?*

A. Because that it were an vnwor-
thie thing, that a bodie indued with
light and vnderstanding (such as the
Common-wealthe is) should be ruled
and guided by a head, blind and void
of right iudgement and reason. And
doubt-

and of Subiection.

The vertues
required to
be in a Ma-
gistrate.

doubtlesse, without this vertue, the Magistrate cannot possibly discerne betweene good and euill, right and wrong, lawfull and ynlawfull. He can not vnderstand the Positiue lawes of his owne Dominion; much leise, the law of God, the true ground and foundation of all good lawes. He can not exhort and incourage his subjects to that which is good, nor disswade and dehort them from euill.

Lastly, he can determine nothing according to equity. In regard whereof, Salomon asked at the handes of GOD, aboue all things in the world, wisdome, and vnderstanding, whereby hee might bee enabled to goe in and out before his people: as appeareth, 2. King. 3. 9. and the Lorde graunted his request: as followeth to the end of the Chapter.

Q. What is the second propertie required in the Magistrate? Exod. 18. 21.

The 2. ver.
true to be in

A. Courage: He must bee a man of courage.

is Courage,

Q. How many things are contained in-

The vertues required to be in a Magistrate
The Doctrine of Superioritie

der Courage?

gistrate. A. Two things: namely, Strength,
Vnto the Valure, and good plight of bodie,
courage of Secondly, Couragiousnesse, and bold-
the mind is nessse of heart.

required vnto huse, and Q. Why is this state of bodie requi-
strength of red?

the bodie, A. Because otherwise the Magis-
that the Ma- trate can never beare and goe
gistrate may be the more through the labours and trauailes
throughly which belong vnto his place.

couragious. The labours and duties which be-
The reasos long vnto the Magistrate, are great
why. and manifold, and therefore hee had

I. touching the bodie. neede to haue a bodie fit and answe-
able therevnto. In regard where-
of, wee reade in many places of the
word, that God did alwayes giue to
those whom hee stirred vp for the
good of the Church, able bodies,
and indued with naturall strength,
force and lustinessse, as appeareth in
Moses, Joshua, Caleb, Sampson, Samuell,
and David.

Q. Why is Couragiousnesse, and Bold-
nessse of mind required?

Touching the mind, A. Because that without that vertue
the

the Magistrate can take no great
and weightie thing in hand, much
lesse continue therein, especially
if it bee ioyned with daunger:
nay, hee cannot constantly per-
forme any dutie, but through feare
and weaknesse of courage will bee
carried too & fro vpon euery occa-
sion: for which cause the Lord ex-
horteth *Iesbua* twise in the first chap-
ter of his Booke to this vertue: and
the people also doe incourage him
vnto it. And the like we may reade
in many places of the Scriptures, in
regard of the Magistrate.

*Q. What is the third propertie or
vertue?*

A. The true feare of God.

Q. Is this necessarie in a Magistrate?

*A. Yea verie necessarie: for as it is
the fountaine and roote of all good
things generally in all men: so in a
Magistrate more specially, it doeth
restraine him from euill: and in-
force and cause him to performe all
duties. For hee that truly feareth
God, dareth not but flee from the*

*The 3. ver-
tue to be in a
Magistrate,
is the true
feare of god
The reason
of it.*

The vertues
required to
be in a Ma-
gistrate.

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things that doe displease him, and practise the dutties which hee hath commaunded. So that this excellent vertue, it is that which doeth season, and make good vse of all graces wherewith the Magistrate is indued. In regarde hereof, Iehosaphat exhorteth Magistrates, and publique persons to the feare of God. 2. Chron. c. 9. chapter, verse 7. and 9.

The 4. ver-
tue to be in
a Magistrate,
is, that he
deale truly.
what it is to
deale truly.

Q. What fourthly is required?

A. Dealing truly.

Q. What meane you thereby?

A. Not onely a certaine truth and vprightnesse generally in wordes and actions, but a faithfull execution of Iustice and Iudgement to all sortes, Estates and condicions of men, without partialitie and respect of persons. This vertue and vprightnesse is commaunded by the Lorde in diuerse places. Levit. Chapter 19. verse 15. Deut. Chapter 1. verse 17. and Chapter 10. verse 17. Prov. Chapter 18. verse 5.

Q. Why

and of Sabition.

The vertues
required to
be in a Mag.
istrate

Q. Why is this proprieit required in
the Magistrate to be in a Magistrate?

The reason
why this
verte is ne-
cessarie.

A. Because that without it, common
wealthes must needs goe to
wracke and confusione for want of
quietie and iusticie.

Q. What is the first proprieit required?

The e-verte
to be in
a Magistrate
is, that he
hate cou-
tousnes.

A. The Magistrate must hate cou-
tousnes : that is, he must not only be
voide of couetousnes, but hate and
detest it as a vice most abominable.

Q. Why so?

The reason
of it,

A. Because if the Magistrate be co-
uetous, he will receiuē bribeſ abribeſ
will blinde his iudgement, and per-
vert his wordes & affections: where-
upon wil follow, that men ſhall neuer
receiuē right ſenteneſ & judgement
according to their preſent cauſe and
deſert: but oftentimes the innocent
ſhall be puniſhed, or at the leaſt not
haue their cauſe righted and reſcu-
ed, and the wicked ſhall escape ſcot-
free: whereof muſt needs follow an
horrible conuulfion. For which cauſe,
couetousnes & ſecciuing of bribeſ is
a diuid of iust iurymen and ruleſ of
ſtate.

The vertues
required to
be in a Ma-
gistrate.

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scuerely forbiddē in many places of
the word of God, as Exod. Chap. 13.
ver. 8. Num. chap. 22. ver. 7. 8. Deut.
chap. 16. ver. 19. Psal. 15. ver. 5. Pro.
chap. 15. ver. 27. and chap. 17. ver. 23.

Of this soule vice doeth Samuel
purge himselfe. I Sam. chap. 12. ver. 3.
laying, Behold, here I am: bear recorde
of me before the Lord, and before his an-
ointed. Whose axe bane I taken? Or
whose asse bane I taken? Or whom have
I done wrong too? Or whom bane I hurt?
Or of whose bands have I received any
bribe? to blinde mine eyes therewith? and
I will restore it you.

Q. What further is required of the
Magistrate?

The 6. ver.
we to be in
a Magistrate
is, that his
heart be not
lifted vp a-
bove his
brethren.
What it is
to haue the
heart lifted
vp.

A. That his heart be not lifted vp
above his brethren: as appeareth,
Deut. Chap. 17. ver. 18. & 20. The
meaning is, that the Magistrate (in
what degree soever) may not be
proud and haughtie, but behaue
himselfe in a lowly, sweete, and lo-
ving manner towards his subjects, as
a father toward his children.

Q. What should be the reason hereof,
seeing they are advanced into so high a
place?

A. First

and of Subiection.

A. First of all, if Magistrates be proud, they will easily degenerate into crueltie and tyrannie.

Secondly, their subiects being hindered through feare, will hardly without great constraint, resort to them for justice, and make their causes knowne.

Thirdly, the cheerfull countenance of a Magistrate, and his louing and kind behauour, causeth the subiects to loue and reverence him. And there is no doubt but that in the loue and loyall affection of the subiect, standeth the safetie of the Magistrate. All this was not vnyknowne to *Absalom*, and therefore (being heire apparant as he thought) to alluce and steale the hearts of his fathers subiects to himselfe ; he dealeth louingly, curteously, and friendly to every one, as appeareth, 2. Sam. chap.

15. ver. 5.

Q. What is lastly required in the person of the Magistrate?

A. That in his whole behauour he give a good example to his subiects.

The vertues required to be in a Magistrate.

The reasons of it.

The vertues required to be in a Magistrate,

is, that he haue care to give good example to his subiects.

Q. Is

The vertues
required to
be in a Ma-
gistrate.

The reason
of it.

* Regis ad
exemplar
totus con-
ponitur or-
bis.

Moreover it
is required
that the Ma-
gistrates
court and
familie be of
godly and
virtuous
conuersati-

on.
The reasons
why it
ought so to
be.

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Q. Is this necessary?

A. Yea no doubt. For seeing God hath set vp Magistrates as it were Loadstarres and directers to others both in word and deede, their subjects will follow their example whether it be good or euill: according to

All the world doeth fol-
lowe the example of the King. Where-
fore the euill example of the Magi-
strate must needs be the ouerthrow
and infection of many. Besides this,
without a good conuersation, the
Magistrate shall never haue weight
and authoritie in the hearts of his
subjects: and therefore whatsoever
he speaketh or doeth shalbe of leſſe
regard or account with them.

Q. What say you of the familie of the
Prince or Magistrate, and such as doe at-
tend more nearely upon his person?

A. They are to walke in a holy and
virtuous conuersation.

Q. What reason have you so to say?

A. There be diuers reasons why
this is required. And first of all, that
the Magistrate may be furthered in
reforming

and of Subiection.

The duties
of the magi-

reforming the disorders of his subjects, which otherwise will hardly be brought to passe, seeing many exceptions will be conceiued.

Secondly, that grace and authorie may be given to all his words and actions.

Thirdly, for that aboue all other, the court and household of the Prince must be a certaine Church, and holy assemble wherein God is sincerely serued and obeyed; not onely that the blessing of God may be vpon his owne person, and all that he taketh in hand; but also that out of his house may shine forth worthy examples, as it were certaine lightes into his whole dominion, to direct and encourage others in a right course.

Q. Now let vs come unto the dutie or office of the Magistrate: To what hath that respect: or whereabout is it occupied?

A. It is occupied either about religion and godlines, or about the ciuil estate and good order of his subjects.

Q. What is first of all required of the Magistrate

The duties
of the Ma-
gistrate in
regard of
religion.

The first
dutie of the
Magistrate
in regard of
religion, is
to plant and
advancē
that onely
which God
hath com-
manded.
The reasons
of it.

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Magistrate in regard of religion?

A. That he doe cause it to be planted and aduanced in his dominions: for so did the most excellent and worthie Princes & seruants of God: as *Joshua, David, Salomon, Azab, Ieho- shaphat, Hezekiah, Iosiah*, & such like, whose principall care and indeuour was to bring in and promote Gods true Religion: the examples whereof of all Magistrates are bound to followe. First of all, because they are propounded in the holy Scripture to that end.

Secondly, for other reasons of great importance.

Q. *What are those Reasons?*

A. First, the Magistrate is bound to see that all his subiects be brought to the true knowledge of God, and Iesus Christ the great King and Prince of glorie.

Secondly, that they may learne how to auoid the wrath of God, and their own extreame miserie, and attaine vnto eternall life and happiness.

Thirdly,

and of Subiection.

The duties
of the Magis-
trate here.

Thirdly, that they may knowe
how to serue the Lord according to
his word, which is the principall end
of mans creation and redemption.

Q. You say well: for God hath vs set
and appointed Magistrates ouer bruite
beastes, but ouer his owne people and in-
heritance; for whose estate and welfare
they are to render an account unto him.
But what duties is he to performe for the
establisgynge and furthering of Gods true
religion?

The Magis-
trate is
bound to
use all good
meanes
which may
serue to that
purpose.
The i.
meanes.

A. First, he is to cause the holy
Scriptures to be brought forth and
published in such a tongue or lan-
guage as the people may heare, read,
and vnderstand the will of God, ac-
cording as the Lord himselfe hath
commaunded, and holy Kinges and
Princes haue duly practised.

Secondly, he is to call and cause to
be chosen, learned, and fit Ministers, The 2d
meanes.
not only to open and interpret the
Scriptures, and gather and applice
the doctrine contained therein to
the vses of the people: but also to ex-
ecute the discipline and Ecclesiasti-
call

The 3.
meanes to
aduance and
further the
true religion
at God.

The right
vies and
modes of
Councells
and Synods,

The 4.
meanes.

The doctrine of Superioritie
of the Magis-
trate in re-
gard of such
gion.

cal government which Christ hath ap-
pointed for the well ordering of his
spirituall kingdom.

Lastly, he is by his authoritic to
call & assemble Ecclesiastical Coun-
cels and Synods.

Q. To what end?

*A. First to redrecte and correct no-
torious corruptions both in doc-
trine and manners.*

Secondly, by good decrees, rules,
and ordinances concluded from the
word of God, to prouide for the
peace, order, decencie, and edification
of the Church.

*Q. Where doth the practise hereof ap-
peare?*

*A. In diuers worthie Princes and
Kings, before the incarnation of our
Saviour Christ; and in many Christi-
an Emperours and Magistrates, since
his ascencion into Heauen.*

*Q. What further duties are required
of the Magistrate in regard hereof?*

*A. First, he is by his authoritic to
inforce & compell Ecclesiastical Mi-
nisters to the faithfull performance
of their dutie.*

Againe,

and of Subjection.

The duties
of the magi-
strate in re-
gard of Reli-

Againe, he is to defend, protect, & incourage such as be faithfull.

Lastly, he must correct, yea, if need be, depose all such as are vnfalhfull, and faile in their dutie: as appeareth by *Salomon, Iosiah*, and such like godly and zealous Princes.

Q. Why then the immunitie of Popish Priesthood is utterly overthroned?

A. Yea, and that not without cause: for why? it was a cursed devise of Antichrist, whereby hee laboured not only to streighten and pend vp the authoritie and iurisdiction of Magistrates into too narrow limits or boundes; but also to lay open a way for himselfe, and his shauelings, to commit all manner of abhominations without controlment.

Q. Doeth the duetie of the Magistrate stretch no further in regarde of themaintenance of Religion, but to the Ministers?

A. Yes: they are to enforce and compell the people: First of all, to resort to the ministric of the worde of God; yea, to giue care therevnto.

The 7.
meanes for
the aduan-
cing of true
religion.

D with

The duties
of the Magis-
trate in re-
spect of civil
policie.

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with reverence and attention, and therewithall to performe all duties concerning the outward worship of God: as did King *Aja.* 2. *Chron.* 14.

The 3.
meaneas

Again, they are not only to be carefull, that all the duties of the first and second Tables be practised, but also that the breach of any commandement therein contayned bee punished and revenged, according to the nature, qualitie, and measure thereof.

Q. We have heard of the dutie of the Prince, or Magistrate in regard of Religion. What say you of his dutie concerning the civill and politicall estate of his subjects?

The 1. dutie A. His duty consisteth in two things, of the magi- For first hee is to procure the out-
strate in re- ward commoditie, welfare, and com-
spect of civil fort of his people.

The 2.dutie in the same Secondly, he is to defend and pro-
respect. tect them from all enemies & dan-
gers, that would overthrow or hin-
der their peace and safetie.

Q. How may the first be brought to passe?
A. Two wayes, as namely, by ma-
king

and of Subiection.

king of wise, good, and healthfull laws.

And againe, by due and carefull execution thereof.

Q. *May a Prince or Magistrate make lawes?*

A. Yea no doubt, so that they bee goed of the consonant and agreeable to the word of God: from which if they swarue, be they never so glorious and plausible in the eies of men, yet will the good lawes, Lord never blesse, nor give successe to them: as is plentifullly proued both by examples in the word of God, and by continuall experience.

Q. *What is the Magistrate to respect in inacting and publishing of the Lawes you speake of.*

A. The good order and behauour of the subiects one towarde another; that so they may liue toge-ther sweetlie and honestlie, to the good civil mutuall helpe and benefit one of another.

Secondly, the stay and restraint of the contrarie.

Q. *What lawes is to bee prouided in these*

The duties
of the Magis-
trate in re-
spect of civil
policie.

The magi-
strate is 2.

ways to
procure the

Common-
wealth.

The 1. is, by
making
the due ex-
ecution of
them.

The scope
of lawes, con-
sisteth in
two things.

The duties
of the Magi-
strate in re-
spect of civil
policie.

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A. The lawes are manifold, and al-
most infinite, according to the diuer-
sitle of persons, places, state and dis-
positios of the people, together with
manifold changes, accidents, and
necessarie occurrents.

Q. You speake of the execution of such
lawes, is that necessarie?

A. Yea doubtles : for without that,
good lawes are as a bodie without a
soule, or life: or a good medicine
without application.

Two things
are required
to the exe-
cution of
lawes.

Q. What meanes or waies are there to
further the execution of those lawes?

A. First of all, encouragements or re-
wards will preuaile verie much with
mans proud and rebellious nature,
to cause him to yeelde vnto, and to
practise that which otherwise hee
doth hate and would refist: as we may
see by continuall experience.

Q. What if this will not serue?

A. The Magistrate is then to vse se-
ueritie, and inflict punishments in
wisdome & discretion, according to
the nature & qualitie of the offence.

Q. Why

and of Subjection.

The duties
of the magi-
strate in re-
spect of civil
policie.

Q. Why adde you those last wor as?

A. That so by wile circumspection, crueltie, & iniustice may be auoided.

*Q. What cautions must the Magis-
trate use to carrie his hand aright, and
accorasing to iustice in punishing of enuili
doers?*

*A. First, no man is to bee condem-
ned and punished before his fault
by lawfull meanes bee brought to
light, and he conuicteth thereof, ac-
cording vnto the course of iustice,
and all equitie and reason: for it were
an vniust thing for a man to be puni-
shed for a crime, which cannot bee
proued against him.*

*Secondly, the greatnesse of nature
of the fault is to be discouered out
of the wordc of God, and applied
to the conscience of the guiltie per-
son, that so he may bee brought to
repentance.*

*Thirdly, the rigour and extremi-
tie of the law is not to bee followed,
and pursued at all times: and there-
fore the Magistrate may either par-
don the fault in discretion, or deferre*

Five things
are required
to the right
proceeding
in judgement
against the
violators of
good lawes.

The duties
of the Magi-
strate in re-
spect of civil
policie.

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the punishment therof vnto a fitter
time.

Furthermore, the punishment must
be proportioned according to the
nature & qualitie of the fault: so that
to a great offence is due a great pu-
nishment: and a lesse is to bee reuen-
ged with a punishment agreeable.

Lastly, the Magistrate is not to pu-
nish in reuenge or satisfying of his
own corrupt & malicious affections,
but first, to stay the wrath of God.

Secondly, to amend the partie of-
fending.

Thirdly, to restrain & giue warning
to others y they comit not the like.

Three endes
to be pro-
pounded in
the puni-
shing of of-
fenders.

The Magi-
strate is to
protect his
good and
faithfull sub-
iects.

Q. Is it sufficient for a Magistrate to
make good lawes, and then to execute them?
A. No: for he is to defend & protect
his subiects against the extreme &
violent assaults & invasions of al ma-
ner of enemies, forraine or domesti-
call: and that by battails and warres
executed in his owne person, or o-
thers, at his commandement.

Q. Is it lawfull then for a Christian
Magistrate to make warre?

A. Warre

and of Subiection.

The duties
of the magi.

A. Warre is a good and holy ordi-
nance of God, especially pertaining
to the care and dutie of the Magi-
strate.

Q. How is that proved?

A. By many reasons and examples
out of the word of God.

By five rea-
sons it may
appeare that

Q. What are the reasons?

A. First, God hath prescribed rules
and lawes for the right ordering of
his people in warre; which he would
not doe if it were vnlawfull to make
if warre.

it is lawfull
for the ma-
gistrate to
make warre
for the iust
and necessa-
rie defence
of his people
and state.

Secondly, it is he that teacheth the
hands of his seruants to fight, and
their fingers to make battaile.

Furthermore, he giueth good suc-
cess in battaile: which could not be,
if warre were ill and condemned.

Besides this, when certaine souldi-
ers being touched with repentance,
at the doctrine of *John Baptist*, de-
manded of him what they should do
in time to come, to please God: hee
willed them not to forsake their
callings: but teacheth them howe
to behauethe meselues therin: which

D 4 argueth

The duties
of the magi-
strate in re-
spect of civil
politic.

The 5. rea-
son.

Examples
doe shewe
the same.

Two things
required
that warres
may be iust
ly made.

The Doctrine of Superioritie

argueth their estate not to bee vn-
lawfull.

Lastly, warre cannot be vnlawfull,
seeing it is an especiall end why the
Christian Magistrate beareth the
sword of authoritie : as the Apostle
testifieth, Rom. 13.

Q. What say you of examples ?

A. The most excellent and holy Ma-
gistrats of God, haue valiantly fought
the Lords battels ; & are removmed
and commended for the same by
the sprit of God, as Abraham, Moses,
Joshuah, Danid, and such like.

Q. Is it sufficient that warres be general-
ly warranted by the word of God ?

A. No, they must also be iust.

Q. What meane you by iust warres ?

A. Such as are not taked in hand for
ambition or any other wicked or si-
nister respect : but vpon iust and
necessary causes , and to right and
and lawfull ends.

And besides , when they are wa-
ged and executed in a due order and
manner according to the will of God,

Q. Thus farre haue wee spoken of the
duties

and of Subiection.

The duties

of the Sub-

duties of Magistrates, both concerning
the religion of God, and the salvation of
his people: as also their prosperous and
good estate outwardly: what doe you now
conclude from all this?

A. That Magistrates are as necessa-
rie for the Church of God, as the
Sunne in Heauen to all inferiour cre-
atures.

OF THE DUTIE OF Subiects to their Prince- ces and Magistrates.

Q. **V**WE haue heard already the
Treatise concerning Prince-
ces and Magistrates: Now
let vs come to the duties of subiects to-
ward them: what is first of all required
in that respect?

A. That their mindes and hearts
be fitly framed and prepared there-
vnto.

Q. How may that be brought to passe? Two helpe
A. Two waies. First, if they duely to frame the
consider the highnes and prehemi-
pence of the Prince or Magistrate,
Subiect to
yeelde obe-
cience to his
which magistrate.

The duties
of the Sub-
iect to the
magistrate.

The Doctrine of Superioritie

which consisteth herein, not onely
that God hath put as it were his own
person vpon them, but set them in
his owne seate or throne, so that they
carrie the maiestie of God liuely in-
grauen in their persons, & his Regall
scepter in their handes. A thing well
knowne to the verie heathen by the
light of nature ; for why, some of
them called the King, *A visible image
of God.* But most plainly revealed in
the word of God, where Magistrates
are called *Gods Sonnes of the most high:*
& that they occupie the seate of God.
Q. what are they furthermore to consider?

The 2. help.

A. The innumerable and manifold
benefites of God that flow from Ma-
gistracie, as from a sacred fountaine
vpon the Church & common wealth :
and that both Spirituall and corpo-
rall, concerning this life, and the life
to come.

*Q. How may a subiect be perswaded
Two very hereof?*

great & gree-
vous evils. *A.* Verily easily ; for take away the
Magistrate, and there would remaine
the want of no outward worship of God, or if it
magistracie. did,

and of Subiection.

did, it would easily degenerate into Idolatrie and Superstition.

The duties
of the Sub-
iect to the
magistrate.

Againe, take away the Magistrate and the publicke ministerie of the word, and all other meanes of mans saluation do vtterly cease.

Besides, by the Magistrate the Three singular great be-
people of God are defended against nefites doe
the rage of Sathan and his limmies. accompanis
magistracie.

By the Magistrate, men possesse and enioy their liues, goods & good name, their wiues, children, riches, lands, possessions, and such like.

Lastly, by the Magistrate, men which otherwise would be separated, are knit together by the straight bond of societie, in such wise and order, that every one doeth serue for the mutuall helpe and comfort of another.

Q. How may all this be proued?

A. First by many expresse places of Scripture, as, Rom. 13. 1. Tim. 2. 2. Sam. 1. 24. I/a. 32. 1. 2. 3. 4. and chap. 49. 23. Lament. 4. 20. Dan. 4. 17. 18. 19.

*3 Prooves
of the for-
mer asserti-
ons.*

Secondly, by the states of the kingdomes of *Indah* and *Isracl*, when they enioyed

The duties
of the Sub-
iect to the
magistrate.

The doctrine of Superioritie

enjoyed good Magistrates, as *Daniel*, *Salomon*, and such like: for then all things flourished that concerned the glorie of God, and the benefite and comfort of mankinde, for soule and bodie.

Lastly, by continuall experience of all times.

Hercupon the holy Ghost, Ecclesiast. chap. 10. ver. 16. 17. affirmeth, that that land is happie, that hath good Princes and Magistrates: but contrariwise, most miserable and vn-happie.

Q. It cano not be (as you haue said) but that these meatisations must needs frame & allure the heart of a good subiect to the wilfull performance of dutie: what are the duties which the subiect is to yeeld to the Prince or Magistrate?

A. The duties are of two sortes. Inward, and outward.

Q. What are the inward duties?

A. They are three in number.

Q. What are they?

A. They are first of all loue, which ariseth not only of the tender care which

The duties
of the Sub-
iect to the
magistrate,
are of two
sorts. The 1.
inward, the
2. outward.
The inward
duties are 3.
The 1. loue

and of Subiection.

which the Magistrate beareth ouer his subiects, as one that is giuen and set ouer a people by the loue and fauour of God : but besides this, in regard of the manifold benefites that proceede from him as was saide before.

Q. What is the second inward dutie?

A. Feare: which ariseth partly of the greatness and Maiestie of the Prince: and partly for that he carrieth in his hand the sword of vengeance.

Q. What say you of the third?

A. That is, Reverence or Honour.

A vertue tempered, and as it were compounded of the two former, and being not only not opposite to them, but a meane to staine them from extremitie. So that wheresoever it is, loue cannot degenerate into contempt, nor feare into hatred. Yea, it doth so affect and dispose the heart of a man towardes his Superiours, that he would not offend or disgrace them although there were neither reward or punishment.

Q. What are the outward duties?

A. They

The duties
of the Sub-
iect to the
magistrate.
The out-
ward duties
are of 2.

sortes.
The 1. sort is
of such a; are
to be per-
formed in
presence.

Outwardre-
verence be-
fore he in-
gistrat cons-
isteth in 3.
things.

The 1. in
gesture.

The 2. in
speech, and
that in two
things.

The doctrine of Superioritatem

A. They are of two sortes.

The first sort are such as are to be performed in the presence of the Magistrate.

Q. What outward reverence is to be performed before the Magistrate?

A. It consisteth in three thinges, namely, in Gesture of bodie, Speech and Silence.

Q. What meane you by gesture of bodie?

A. That, whereby the reverend and humble affection and disposition of the heart is expressed or signified. And this is not all one, but of divers sortes, according to the manner of the countrie where the Magistrate liueth: and the divers degrees of his estate and authoritie: some great, some leſſe, and yet the least ſigne of honor is not arbitrarie or indifferēt, but to be performed, and in no wife to be neglected, according to the commandement of God, and examples of his beſt ſervants.

Q. What ſay you of the ſecond, namely, Reverence in ſpeech?

A. It conſisteth in two thinges; First, in

end of Subjection.

In giuing to the Magistrate such honorable & magnificet titles or names as do agree vnto his present estate.

The duties
of the Sub-
iect to the
Magistrate

Secondly, to speake to him in such a phrase or forme of speech as beseecheth his presence and hearing.

Q. What say you of reverence in silence?

A. A man in the companie of the Magistrate, is not to preuent him in speech, but to tarry till he hath spoken and offered occasion.

The 3. in Si.
also in two
things.

Againe, standing before the iudgmet seat as guiltie, he is not to speake without permission. *Acts. 26. 1.*

Q. What duty is the subiect to performe when he is absent from the Magistrate?

A. He is neither to thinke, speake, formed to- nor doe any thing, to the dishonor, ward the ma- disgrace, or repreach of the Magi- strate, but rather the quite contrarie. Hitherto pertaineth that which is written. *Eccles. 10. 20.*

Foure duties
are to be per-
formed to the
Magistrate in
his absence.
The 1.

Q. What other dutiet?

A. Willingly obedience to all his de-crees & commaundements, without respect of ease or commoditic. So do the children of Israel offer them-selves to Joshua. *Joshua. 1.*

Q. Is

The duties
of the Sub-
iect to the
magistrate.

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Q. Is a man bound to this simple and without exception?

A. In no wise, but so farre as his commaundementes are consonant and agreeable with the word of God.

Q. What further dutie is required of the subiect?

The 3^d dutie
in the ab-
sence of the
magistrate.

A. Not onely to couer and wisely to interpret the infirmities of the Magistrate; but also patiently to beare and vndergoe all such punishments and chastisementes as shalbe infliccsted vpon him by his authoritic and commaundement.

Q. This is a verie hard case: how shall he in this sort beare that which is so shamefull and grievous to flesh and blood?

A. Verie well, if he consider his own deserts; and the manifold benefites which he is to reape thereby.

Q. What are they?

A. First of all, the euill doer shalbe stayed and restrained from running further into sinne: and bē moued to repentance.

* Againe, by his punishment, the wrath and iudgements of God shalbe remoued.

And

and of Subiection:

The duties
of the Sub-
iect to the
magistrate,

And lastly, others shall be admon-
ished and forewarned not to fall in-
to the like offence.

Q. But what if a man do suffer punis-
ment uniuersitly, and without desert?

A. He is in no wise to resist authori-
tie, nor to vse euill meanes to reliue
his cause: but for redresse, hee is ei-
ther to appeale to a higher Magi-
strate heere vpon earth, according
to the example of the Apostle *Paul*,
Act. 25. 13. Or if that remedy faille, he
must commit his cause to the high-
est Judge, the Lord of heauen and
earth: as the holy Ghost doth coun-
saile, *1. Pet. 3.* Which the best of the
seruants of God haue practised from
time to time.

Q. What is the last dutie?

A. Thankfulnesse.

Q. Is that due?

A. Yea, no doubt, in regard of the
manifolde benefites which the sub-
iect receiueth from the Magistrate.
For where benefites are receiuied, him: is
there thankefullnesse is due: and *Thanks-*
the greater the benefites are, the fulnes.

E more

The 4. dutie
to be perfon-
med toward
the Magi-
strate, though
hee be ab-
sent from

The duties
of the Sub-
iect to the
magistrate.

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more thankfulness is required. And therefore the subiect is not to bee thankfull in a generall manner, but to manifest his thankfulness by particular duties, as fruites of the same.

Thankful-
nes is to be
declared by
such fruits or
effectes
thereof.

1. Fruite of
thankfulness.

Q. What is the first fruit?

A. That the subiect bee tender and charic ouer the life and person of his Soueraigne, and therefore hee is not onely to preuent all perils, and daungers, but also to perswade to all such meanes as whereby the life and good estate of his sacred Maiestie may be preserued and continued.

Q. There is good reason hereof, seeing that the liues and safetie of so many, doe depend upon his life and safetie: but by whom hath this beene practised?

A. By the subiects of David, as appeareth, 2. Sam. 21. 17. 1, Kin. 1. 2. 3.

2. Fruite of
thankfulness.

Q. What is the second fruit or dutie? A. The subiect is to venter & hazard himself, and al that he hath, for the benefite, comfort, and reliefe of the Magistrate, as may bee seene in the Nobles

and of Subiects.

Nobles and worthie scruants of Da-
uid. 2. Sam. 23.

The duties
of the Sub-
iect to the
magistrate.

And there is good reason, seeing
the Magistrate doth venter himselfe
and all that he hath for the good of
his subiects.

Q. What furthermore?

A. The subiect is to bring & offer to
the Magistrate gifts and presents, not
only as tokens of loue & affection
towardeſ him, but also in acknow-
ledgement of the great benefits they
receive by his means, and so conse-
quently to encourage him to goe on
in the cheerfull performance of his
duty. This is practised by the people
of God, as is euidēt in many places.

*Q. What besides all this, is to bee per-
formed?*

A. The subiect is to pay & willingly
yeeld all such taxes, customes, subsi-
dies, & other such paimentes as are le-
ued, comanded, and imposed for the
maintenaunce of the Magistrate,
and common benefite of the land.

Rom. 13.

Q. What lastly and principally?

E 2 A. Last-

The 3. fruits
of thankful-
nes.

The 4 fruits
of thankful-
nes.

The duties
of the Sub-
iect to the
Magistrate.

The 5. fruit
of thankful-
ness to the
Magistrate.
Three
great and
weighty
reasons why
the subject is
to pray for
the magi-
strate.

Reason. 1.
Reason. 2.
Reason. 3.

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A. Lastly, hee is to make prayers,
Magistrate. and intercessions for the Magistrate;
as is commandued by the holie

Ghost. 1. Tim. 2.

Q. What reasons are there why a man
should obey this Commandment?

A. Verie great: for why? First of all
the Magistrate by reason of the spite
and malice of the diuel and his lims,
as also in regard of other occasions,
is continually in greater hazard then
priuate persons.

Againe, greater gifts are required
in Magistrates then in others.

Lastly, whatsoeuer they take in
hand, the successe thereof depend-
eth vpon the blessing of God, which
must bee obtained by prayer. There-
fore wee are not onely to pray for
Princes and Magistrates, but in grea-
ter measure, and more seruently
then other common persons: and
that not onely for Christian Magi-
strates, but for Heathens and Pagans,
and such as are aliens from the true
religion of God.

Q. What will be the fruit of practising
all

and of Subjection.

all these dutis?

A. Comfort to our owne coscences, and many other blessings of God in this life.

Q. What will the omitting hereof, or practising the cleane contrarie bring?

A. Many grievous plagues in this life, and the eternall wrath and vengeance of God in the life to come.

Q. Having spoken before of Princes and Magistrates, together with the dutie of subiects toward them: now are we to speake of the Ministers of the word, who are also contained under these rules, Father and Mother. What order are we to obserue in the Treatise thereof?

A. We are first of all to speake of the qualities or properties required in the person of the Minister.

Secondly, of the duties which he hath to performe.

Q. What are the properties?

A. They are diuerse; all which doe redownd or serue to these especiall endes.

*First, to sanctifie, frame and dif-
of the Worl for diuerse endes & purposes, as they followe
explicid.*

The dutis
of the Sub-
iect to the
magistrate.

There is
much com-
fort and ma-
nifold truete
arising to the
good subiect
from his o-
bedience to
the magi-
strate.

There is
much and
great euill
growing to
the euil sub-
iect from his
disobedience.

In treating
of the Mini-
ster of the
word we are
to consider,
1. His qual-
ties.

2. His dutis
Many excel-
lent qualities
ought to be
in a Minister

The qualities required
to bee in a
Minister of
the word.

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pose his mind fit for diuine and hea-
uenly things.

Secondly, for the comeliness of
his bodie, in attire and gesture.

Thirdly, to commend his authori-
tie, and to giue him weight & grace
in the hearts of the people of God.

Fourthly, to remoue offence & oc-
cation of speaking euill of the Mi-
nisterie.

Fiftly, to giue good example vnto
the hearers.

Furthermore, for the triall of his
wisedome, skill and faithfulness in
the government of the Church.

Lastly, for the drawing & alluring
of men to the liking and embracing
of his Ministerie.

The qualities or pro-
perties pec-
uliar to a
minister of
theword,
are two.

The 1. is
calling.

The 2. is apt-
ness to teach.

Q. What are those properties, that are
proper and peculiar to the Ministers?

A. They are such essentiall or formal
graces & qualities, as without which
(haue a man never so excellēt gifts)
he cannot be a fit dispēser of the word,

And these are two.

First, he must be called.

Secondly, he must be called ~~disparer~~.

and of Subjection.

or apt to teach.

Q. How manifold is the calling of a Minister?

A. It is extraordinarie, or ordinarie. Extraordinarie, is that which is immediately from God, without the meanes or callings of men. Of this kind of calling we read, Gal. 1. 1. And by this calling were the Prophets called: as *Isaiah*, *Amos*, and others.

As likewise the Apostles & Evangelists. Eph. 4. Gal. 1. stirred vp of the Lord, vpon extraordinarie causes & ends, for the good of his church. And vpon like causes may the Lord stirre and raise vp excellent instruments at sundry times to the end of the world as he did *Luther*, and such like.

But this is a rare case, and therfore we are not so much to stay herevpo: but looke to the ordinary callings.

Q. What is the ordinarie calling of the Minister?

A. It is both frō God & men. Frō God furnishing the hart with fit gifts and graces, and giuing willingnes & disposition to serue his Maiestie in that calling: I. Tim. 3. E 4 From of God.

The qualities required to be in a minister of the word.

Calling is of
2. sortes,
1. Extraordi-
narie, and
immediately
from God
alone.

2. Ordinarie
from God al-
so, but by
men, as the
honorable
instruments

The qualitie
required to
bein a mini-
ster of the
word.

No man
ought to
take vpon
him to be a
Minister at
the word
without
calling.

No man
ought to bee
called, who
is not first
apt to teach.

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From men, by triall, election,
ordination, and imposition of
hands, with fasting and prayer,
whereof it is spoken, *Act. 14.* and o-
therwhere.

A calling is such a principall part
of the forme and being of a Minister,
that without it he may not take vp-
on him the office, *Heb. 5. Rom. 10.*
Jer. 29. Isa. 1. O. 6.

And if any man should thrust in
himselfe, hee hath no warrant that
the Lord will be with him to pro-
per and defend him, or to blesse his
labors. *Jer. 1. and 17.* And if he should
prosper, yet can he haue no comfort
in his owne conscience, seeing hee
doth run before he is sent.

Beside, the people are not bound
to heare him, which if they shuld do,
they are not sure to receiue a blessing.

Q. What say you of the second, namely,
apt to teach?

A. It is another essentiall qualitie
which must bee in a Minister lawful-
ly called, aboue all other men: with-
out which his calling profiteth
not.

and of Subiection.

not. Which containeth vnder it, these
graces following.

Firſt, that he be well acquaint-
ed and experienced in the holy
Scriptures, and thereby knowe and
underſtand the counſell and religion
of God : without which he cannot
truely expound the Scriptures, nor
open to the people all things neceſſ-
arie to ſaluation.

Secondly, his tongue and vt-
erance muſt be voide of any notori-
ous vice, and he be able with a plaine
and heauenly libertie to exprefle his
mynde to the people of God. *Exod. 4.
10. 11. 12. 13. 14. 15. 16.*

Thirdly, he muſt be able to teach
in a plaine and cleere method and
order agreeable to the capacitie of
the auditors, avoiding obſcuritie and
confuſion.

Fourthly, he muſt diſcretely and
wileſly cut and applic the word to the
ſeverall necessities and uſes of his
hearers.

Q. We haue heard before of the quali-
ties and properties required in a good and
lawfull

The quali-
ties required
in a Miſtler
of the word.

That a man
may be apt
to teach,

4. Graces are
neceſſary.

2. Grace.

3. Grace.

4. Grace.

The duties
of a Minister

of the word. lawfull minister of God: Now what are
the duties which he is to performe?

The duties
of a minister A. They are of two sortes : the first
of the word, whereof doeth concerne himselfe.

are of 2 sortes

1. Concerning
himselfe. The second hath respect to the
benefite of others. (the first

2. Concern-
ing others. A. How many duties are contained in

A. Three.

Three du-
ties belong
to the minis-
ter of the
word, concer-
ning him-
selfe.

1. Reading.

First, he is to giue himselfe to rea-
ding; that is, to read diligently & co-
tinually, not onely the holy Scrip-
tures, but other writings which serue
to further his iudgement and know-
ledge in the word of God, which is a
dutie comanded by the spirit of God:

1. Tim. 4. and practised by his best
seruants, Dan. 9. and by the Apostle

Paul, 2. Tim. 4. The reason whereof
is, for that a great measure of know-
ledge is required in the Minister to
build vp the Lords people to their
full perfection. But this cannot be
obtained ordinarily, without labour
and diligence, which the Lord hath
appointed thereunto.

2. Prayer.

Secondly, he must pray much
and continuallly, priuately, and by
himselfe,

and of Subiection.

The duties
of a minister
of the word.

himselfe, both for increase of graces in himselfe, and for a blessing vpon the meanes which he vseth for that end; as also for successe in his minis-
terie. Examples hereof we haue in the Prophets, our Saviour Christ him-
selfe, and his Apostles, as appeareth e-
uery where in the holy Scriptures,

3. He must labour for a good heart & consciēce, with a true sanctificati-
on, that so he may not only haue the
more familiaritie with the spirit of God: but also frō his own experieēce, The duties
speakē the more zealously, plainly, & to be per-
blessedly, to the cōsciences of others. med of the
Minister to-
ward other
they are like
wise of 2.
sortes.

Q. Let us now come to the second sort of duties which the Minister is to execute for the good and benefit of others?

A. They are publike and priuate.

Q. What say you of the first?

A. His Publicke duties are: first of all preaching of the word, with ap-
plication thereof by admonition and exhortation. *1.Tim.4. & the 2.Epist.4*

Secondly, the publicke admini-
stration of the sacramentes.

3. He must pray in the publike as-
sembly:

3. Labour
after a good
conscience.

1. Publike.

**2. sorte Pri-
uate.**

The Publike
duties of the
minister are
toure.

1. Preaching

2. Administr.
of the Sacra-
ments.

3. Prayer.

The duties
of a minister
of the word.

The doctrine o' Superioritie

sembly: for this is a special dutie pertaining to his calling. Gen. 20. Act. 6. and practised in all times by wise and faithfull Ministers.

4. Execution
of the
church cen-
tare.

Fourthly, he must execute the sentence of suspension and excommunication in the presence of the whole Church gathered together; against such as are lawfully convicted in the consistorie.

The 1. pri-
uate dutie of
the Minister
is, that he be
resident and
live among
his people.
Wherevnto
belog manie
other, to the
number of
10. as they
are hereafter
set downe.

Q. We are now come to private duties: what is the first and as it were the way and enterance unto the rest?

A. He must liue and continually lie (as it were in his watch tower) among his people.

Q. What reasons are to persuade him therunto?

A. Not onely the weaknes, corruption and deceitfulness of mans heart, whereby he is readie vpon euery occasion to forsake and departe from the truth: but also the inumerable and the same most malitious enemies both spirituall and corporall, which continually lie in waite for to ouerthrowe the Church of Christ, & euery

and of Subiection.

every member thereof.

The duties
of a Minister
of the word.

And besides this, no Minister can fulfill his office, if he be absent from his charge, neither ought he to be absent, except necessitie or some great and weightie cause doe inforce the same.

Q. But is he to content himselfe with his residences?

A. No: he is to performe diuers dutis; and not to abuse his watch-to-
wer, to sleeping and idlenes.

Q. What are those dutis?

A. Diuers and manifold, whereof we will rehearse some principall.

First, he is to instruct and catechise them of his people, whose ignoran-
ces are manifest to him: and who cannot sufficiently profit by pub-
like teaching. *Act. 20.*

Secondly, he is to prepare and fit them for the holy Sacramentes, by trying their knowledge, and admonishing them of any fault which may disable them. *Ezech. 22.*

Thirdly, he is to knowe and haue good experiance of the state and dis-
position

The i. pri-
uate dutie.

2.

2.

3.

position of his people, that so hee
may preach and apply his doctrine
the more fitly to their vse.

4.

Fourthly, he is to defend and pre-
serue them against all *Herrickes* and
corrupt men, who (as rauening
wolues) would prey vpon & deuout
his flocke. And this he is to doe by
the euidence and power of the word
of God.

5.

Fiftly, he is to comfort the feeble
minded, and to rebuke the vntruly
person, & the euil doer. *1. Thes. 5. 14.*

6.

Sixtly, he is to prouoke and stirre
vp them that are cold and sloathfull
in duties : as also contrariwise to re-
straine and call backe them that run
on too fast in a rash zeale without
knowledge.

7.

Seuenthly, hee is to ende d^{if}sentions,
variances and discords, and la-
bour to maintaine peace amongst
his people. *Mat. 5. Cen. 14.*

8.

Besides, he must visite the sicke,
both to instruct and prepare them
by heauenly doctrines and exhorta-
tions for death ; and if they liue, to
profite

and of Subjection.

The duties
of a Minister
of the word.

profite by their visitations: as also
pray for the publikely & priuately.

Isa. 38.1. King. 1. James. 5.

Q. What furthermore?

A. He must in the time of persecu-
tion not forsake his flocke, but sticke
to them, to incourage and comfort
them, and if neede be to seale vp the
truth of his doctrine, with the losse
of his owne life bloud.

Q. What lastly?

A. Hee must by a holy & godly ex-
ample commend his doctrine and due of the
whole ministerie vnto the people.
*10. Private
Minister.*

*Q. Is it to any purpose that the people
should know these duties of the Minister?*

A. Yea doubtlesse to great purpose. These duties
For, first of all they are a part of the belonging
counsell of God, and therefore all to Ministers,
people ought to knowe and learne are to bee
them: and that to speciall vse: for knowne of
first they shal therby discerne a good the people:
and faithfull Minister, from one that whereof
is wicked and vnfaythfull.
3. Reasons

Secondly, they shal learne how to
make choise for themselves, when
occasion requireth.
1. Reason.
2. Reason.

Lastly,

The duties
of people to
their min-
isters.

3. Reason.

The duties
of the min-
isters to the
people, doe
binde the
people to be
dutifull vnto
them.

The duties
of the peo-
ple to their
ministers,
are of two
sortes.

1. Inward.
2. Outward.

The doctrine of Superioritie

Lastly, they shall see great cause not
onely to pray seruently for the Minis-
ters of the word : but to be thank-
full to God for so heauenly and gra-
tious an ordinance.

Q. In our last Treatise we speake of the
dueties belonging to the Minister or
preacher of the word : may we not now
likewise speake of the dueties of the peo-
ple or flocke towardes their Minister?

A. Yes, and that not without good
reason, for why? one doeth follow of
an other, and is the cause of an other
in equitie and relation: for as the Mi-
nister is to performe duties to the
people ; so the people owe dutie to
their Minister or Pastor.

Q. Of how many sortes are these du-
ties?

A. Of two sortes, Inward & outward.

Q. What are the inward duties or ver-
tues?

A. They are such as are hidden and
doe rest in the heart or soule, as the
proper subiect.

Q. Why doe you begin first with that
part?

A. Because

and of Subjection.

The duties
of the people
to their minis-
ters,

A. Because if that being the foun-
taine of all actions, be not first well
framed, and disposed: either men wil
performe no actions at all; or if they
doe, it will be in hypocrisie, that is,
without a right and sincere affec-
tion.

The inward
duties are the
principall, &
groundes of
the outward

Q. How many duties doe you consider
in the soule?

A. Two. The first wherof is *Loue*:
the people must loue their Minister
or Pastor.

The inward
duties are 2.
1. Loue,

Q. Where is that commanded?

A. In the first epist. to the Thess. 5.13.

Q. How must they loue him?

A. Not coldly, nor feebly, but most
feruently and abundantly: as the must be an
Greecke word *στήθειας* there vsed, caruest loue,
doth signific.

Q. What should mouemen hereunto?

A. The worke of the Ministerie,
committed vnto them by the Lord.

Q. The frutes and benefits of that worke
are not expressed in that place, to per-
suade them to loue:

A. True, they are left there in gene-
rall: but particularly specified in o-

F ther

The duties
of people to
their mini-
sters.

The Doctrine of Superioritie

ther places of the Scripture.

Q. As how?

There are 4
great reasons
to moue peo-
ple to loue
their mini-
sters.

1. Reason.

2. Reason.

3. Reason.

Ezek. 33.

4. Reason.

A. First, they are called *Spirituall Fa-*
thers, because they begette and
change men anewe by the effectu-
all preaching of the Gospell, to bee
the sonnes of God, and heires of
the kingdome of heauen, as appea-
reth, 1. Cor. 4. 1. Tim. 1. 2.

Againe, they are said, (*Heb. chap. 13.*
ver. 17.) to watch ouer the soules of
the people, *as those that must give ac-*
count thereof: that is, God hath ap-
pointed them ouer his people and
inheritance, not onely to procure all
things for their good, but also to de-
fend and preserue them from all spi-
rituall enemies and dangers.

Thirdly, the Lord hath set them as
it were in a watch-tower: and deliu-
ered as it were an heauenlie Trumpet
into their hands: not onely to giue
the people warning of the plagues
and iudgements of God to come: but
also to aduise and direct them how
to prevent and avoid them.

And lastly, they are to stand vp in
the

and of Subjection.

The duties
of people to
their minis-
ters.

the gap, and to pray and make intercession to God for the people, over whom which he hath set them. By meane whereof, God hath oftentimes granted great graces & deliurances unto whole nations and people; as not only the Prophet Elisha doth testify, 2. Kin. ch. 2. But even that wicked king Joash doth confess it, as wee may see in the 13 chap of the same booke.

Q. These are indeed great reasons and motives, to perwade the people to loue their Ministers. But with whom haue they preuailed?

A. With diuerse and sundrie of the seruants of God: as for example: how louingly and sweetly did David, Solomon, Hezekias, and other holy Kings of Iudah, deal with the priests, Leuits, and Ministers of God. Great was the loue of Obadiah towards the Prophets in the persecution of Iesabel, who with the hazard of his own life, prouided for the maintenance and safetie of the Lords Prophets. How louingly & bountifully did the noble woman the Shunamite entertain

the Skunamite

The duties
of the people
to their mi-
nisters.

Ebed-me-
lech.

The Galatians.

2. Inward
dutie of peo-
ple to their
ministers is

Reuerence.

The necessi-
tie of this

grace : be-
cause men

are naturally
exceedinglie
readie to de-
spise their
ministers,

and that in
many re-

spects : of
which s. are

set downe as
they followe

in order.

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the Prophet Elijah. The like affec-
tion wee may see in Ebedmelech the
blacke Moore : in Lydia the Purpu-
riss, Act. 16. and in many other,
mentioned in the new Testament :
but especially in the Galatians : of
whom the Apostle Paul reporteth,
that they received him, not ouely as
an Angel of God, and as Iesus Christ,
but also that they vould haue pul-
led their eyes out of their heades to
haue done him good.

Q. What is the next inward vertue or
dutie ?

A. The people are to feare and reu-
erence their Minister: which affection
is not to be separated frō the former.

Q. What is your reason ?

A. Because that as reuerence with-
out Loue will growe into hatred : so
loue without reuerence, will growe
into contempt.

Q. Are not men ready and prone to ex-
temne and despise their Ministers ?

A. Yes no doubt, and that for ma-
ny causes.

Q. How, and in what respect ?

A. Not

and of Subiection.

The duties
of the people
to their min-
isters.

A. Not onely for that all men natu-
rally doc abhorre and loath the mi-
nistrie; but also for diuerse other
reasons and respects.

Q. What are they?

A. First, Ministers by the singular
wisdome and goodnesse of God, are
not Angels, but mortall men, and
subiect to the same naturall infir-
mities that other are. *A&I. 14.*

Secondly, (for the most part)
they want such outwarde orna-
ments, and garnishings, wherein
naturall and carnall men do delight:
as Nobilitie of birth, Beautie, Gorgi-
ous attire, and such like.

Againe, they are subiect to pouer-
tie, affliction, reproch, disgrace, iniu-
ries, and manifold temptations, a-
bove other callings.

Furthermore, through infirmi-
tie, they oftentimes slip and fall into
sinne and offence.

Lastly, the diuell in this latter
time of the worlde, not abiding the
light of Gospell, which God of his
infinite mercie hath restored, doth

1. Cause
why peo-
ple are ready
to despise
their min-
isters.

2. Cause.

4. Cause.

5. Cause.

The duties
of people to
their minister.

The doctrine of Superioritie

labour by all meanes and wayes to bring the Ministers into hatred, contempt, and vile estimation.

Q. How may this mischiefe be remedied and provided against?

Against the former contempt, there are other & most weighty reasons to be set downe in the next place.

1. Reason hel-
ping against
the minister.

2. Reason.

3. Reason.

4. Reason.

A. By these reasons following, if they bee seriously weighed. First, that whosoeuer doth contemne the Minister his persⁿ, is in hazard to contemne his Ministerie and doctrine: and that to his owne destruction and condemnation, in that he despiseth the meanes of his salvation.

Secondly, that whosoeuer doth despise the Minister (which is the Ambassador of God) despiseth & contemneth God himself, and Iesus Christ: which is a fearful & execrable thing.

Thirdly, a man is to consider the fearefull judgement that God hath powred out vpon such as haue contyned, despised, or laughed to scorne the Ministers of the word.

Furthermore, that althoough Ministers be in themselves base & contempnable: yet doth they carry vpon them the

and of Subiection.

the person of the Lord Jesus Christ. of people to
Lastly, they haue in readines (as the their min-
Apostle saith) vengeance against all ster.
such as doe resist and rebell against 5. Reason.
the truth. The out-
ward duties

Q. We speake the last day of the inward to be perfor-
duties which the people are to performe to med of the
their lawfull minister: what are the out-
ward duties?

A. They are diuers: the first whereof
is bodily reverence or honour.

Q. Wherein doth that consist?

A. In 2. things, namely, { Gesture,
& Speech.

Q. What meane you by the first?

A. The people are so to frame their
bodies & behavior in the presence of
their minister, as may declare & ma-
nifest the inward reverence of their
harts toward his ministry & calling:
wherein notwithstanding two ex-
tremities are to be auoide.

Q. What are those?

A. The effect, and the execise.

Q. What meane you by the first?

A. When either no reverence at

The duties

of people to
ster.

5. Reason.

The out-
ward duties

med of the

people to
their mi-

nisters, are

generallie 4:

but vnder e-

very of them

sundry more

particular du-

ties are com-

prehended.

1. Of them is

bodilie reue-

rence.

The right

manner of

bodilie ge-

sture, is to be

obserued.

2. Extremi-

ties are to be

auoide.

1. Is defect.

The duties
of the people
to their min-
isters.

T doctrine of Superioritie

all is giuen: or that which is vn-
seemly, and agreeable to the baser
sort of persons.

3. Excesse;

Q. What meane you by the other?
A. When that reverence is giuen to
ministers, which is either due to God
himselfe, or to the Kings, Princes of
the world, as kneeling, &c.

Q. What examples haue you herof?
A. In that worthie man Cornelius,
toward the Apostle Peter. But most
cleerely in the vassals of that Anti-
christ of Rome.

Q. Let vs nowe speake of the out-
wardre reverence in wordes or speech
of the people towardre the Minister
of the worde: Howe is that perfor-
med?

A. In diverse respects. And first
of all, by giuing to them their iust
Titles.

Q. What Titles?
A. Such as serue not onely to ex-
alte in these preesse and set forth the excellen-
cie of their calling; but also the na-
ture of the dutis which they are to
performe,

The right
manner of
reuerence in
speeches
likewise to
be obserued
and it consi-
steth in three
things.

I. In yeel-
ding to them
their due
Titles.

Q. What

and of Subjection.

The duties
of the peo-
ple to their
Ministers.

Q. What examples have you hereof?

A. Very many in the word of God; for there we may see that *Obadiah* and the *Shunnamite* calleth the Prophets, *Elijah*, and *Elishah*, by the name of *Lordes*. The Prophets are every where called *Seers*, and *men of God*.

The Ministers of the word are both in the Old and new Testament, not only called *Pastors* and *Feeders*; but *Masters*, *Ambassadors*, and such like.

Q. What is to be avoided herein?

A. Both *Defect* and *Excess*, as was said before in the gesture or outward behaviour of the bodie.

Q. What is the second respect you speake of? of how many things doth that consist?

A. Of two things: for first of al they are not to rail, nor speake contempnuously and slanderously of the person or office of the Minister, in his absence.

Secondly, they are to speake reverently of him: and in all truth and faithfulness to defend his cause. The first whereof is a grievous fault, condemned

Yet herein,
also as well
excess as
defect is

carefully to
be audyed.
The 2. digne-
reverence in
speecb, is,
that the peo-
ple giue a
true testi-
mony of the
graces of
their mini-
stres.

The duties
of the people
to their mi-
nisters.

The contra-
rie is a note
of hypocrites
& malitious
wicked men.

Ahab.

Priests.

Scribes.

Pharises.

Good men
speake well
of their good
ministers.

*Iehosha-
phat.*

*Nicode-
mus.*

3. Dutie in
respect of
reverence,
concerning
speche, that
they do cha-
ritable ra-
ther lessen
then auor.
hardly to
enture their
infirmities.

The doctrine of Superioritie

detmned in the word of God, even in
regard of priuate men. This is the
verie propertie of hypocrites and
malitious enemies against the truth:
as appeareth in *Ahab* toward *Micha-
ab*: and in the high *Priestes*, *Scribes*
and *Pharises* with their adherents, a-
gainst *John Baptist*, *Christ Jesus*, and
his *Apostles*.

The other is a dutie practised by
them that had felt sweetnes, and
profited by the Ministerie of the
word : as by *Iehosaphat*, *Nicodemus*,
and diuers others specified in the
Euangelists.

Q. What say you to the third?

A. The people are not by speech to
discouer, blase abroad, or publish vnto
others (especially enemies of the
truth) the fault and infirmities of
their *Teachers*.

Q. Why not?

A. Because first of all it were to
play the parte of cursed *Obans*, who
discouered the nakednes and shame
of his father : as also of those hel-
hounds (the yong childe of *Bethel*)
who

and of Subiection.

The duties
of people
to their mi-
nisters.

who vpbraideth the Prophet by his baldnes. Yea it were diuellish ingratitudine for any to lay open the faultes and offences of him, who desirereth with all indeuour to heale and couer their sinnes and transgressions, both before God and men.

Q. *What is the second generall dutie of the people to their Minister?*

A. They are to obey and submit themselues to him : according as it is commaunded by the *Holy Ghost. Heb. 13.*

The 2. gene-
ral dutie of
people to be
performedt,
their mini-
sters, it is O-
bedience.

Q. *What is required herein?*

A. First, they are willingly to yeelde themselues to be governed and ruled : yea to be admonished, reproved, and censured by him. And that not without good reason and equitie : for, seeing God requireth those duties at the handes of the Minister, it is good reason that the people should yeelde therunto.

Wherever
3. things are
required.

1. That is,
that they be
willing to
suffer just
reproove,

Q. *Who hath done so?*

A. The best and greatest persons amongst

he duties
of the people
to their mi-
nisters,

The Doctrine of Superioritie

amongst the seruants of God : as
David, Iehosaphat, and diuers o-
ther.

Q. What is the second thing requi-
red?

A. The people must be content
2. They must with their owne places and duties,
not presume and not usurpe and incroach vpon
so intermede the office and duties proper & pecu-
lie with any publike du. Liar to the publike Ministers of the
tie, proper to word.
the minister: **Q.** What are these duties?

such as are
preaching of
the word, &c

A. First of all the *Preaching, opening*
and *Interpreting of the holy Scrip-*
tures.

Secondly, *Publike Prayer.*

Thirdly, the *Administration of the*
holy Sacraments.

3. Reasons
why the peo-
ple may not
with the du-
ties of the
ministers of
fice.

1. Reason.
2. Reason.

Q. Why may not the people meddle
with these things?

A. First, because God in his wise-
dom hath distinguished euery cal-
ling with the duties thereof, from all
other : containing them so within
their limits, that one is not to in-
croach vpon another.

Secondly, the Ministerie of the
word

ende of Subiection.

The duties
of the people
to their mu-
nisters.

word is so holy a thing, and doeth import the Lord himselfe so nigh, that no man may take it vpon him, except he be called of God.

Lastly, if every man might vsurpe 3. Reason.
the duties of the Minister, it would o-
pē a way for a number of mischiefes,
and that to the ruine and ouerthrow
of the saluation of man : in regard
whereof, the Lord from time to time
hath bin most seuerely reuenged vp-
on the persons of them that haue in-
truded themselues into the office of
the Minister: as it is manifest in *Saul*,
and King *Vzziah*.

Q. What is the third thing required as belonging to the submision of the people to the Minister?

Touching
Obedience,
the people

4. The people are humbly, readily are in the 3.
and chearefully, without pride and Place duti-
contradiction, to heare, imbrace and fully to heare
practise the doctrine which the Mi- and embrace
nisters doe deliuier: according to the the truth of
example of the *Bereans*, *Thessalonians*, all their holy
and such like among the seruants of doctrine.

Q. Is this simplie to be performed, and without

The duties
of people to
their mini-
sters.

The doctrine of Superioritie without exception?

A. No : for the people are to examine the Ministers doctrine, whether it be agreeable with the word of God or no : a thing not onely commaunded by the Holy Ghost, as appeareth, I. Thessa. 5. I. Joh. 4.1. but also practised by the seruants of God.

Q. What is the third generall dutie which the people owe to their Minister?

3. Generall
dutie to be
performed
of people to
their mini-
sters : it is
maintenance
of them and
their fami-
lies.

The protes
of it, are sun-
cte testimo-
niis of holy
scripture.

2. Reasons
drawne fit
th: same.

A. They are to maintaine and sustaine him and his familie with all necessaries, according to their abilities.

Q. Where is this warranted and commaunded?

A. In many places, both of the old and new Testament.

Q. What reason should move men to practise hereof?

A. First of all, naturall equitie, that is, *The labourer is worthie of his hire.*

Secondly, the excellencie of the things which the people reap at the handes of the Minister : according

and of Subiection.

The dutie
of people to

ding to that of the Apostle, *I. Cor. 9.* their Ministers.
If we have sowne unto you spirituall things, is it a great thing if we reap your carnall things?

Thirdly, the sweete promises of God made to the performance of this dutie : and his heauie iudgements threatned against the contrarie,

Lastly, the examples of the worthie seruants of God, who haue bin ded therein, verie carefull for the prouision and maintenance of the Ministers : as may appeare, *2. Chron. 31.* from verse. 3. to the end. And in many other places.

Many exam-
ples recor-

*Q. What is the last generall du-
tie?*

A. The people are to pray earnestly for their Minister.

4. General
dutie to bee

Q. Where is that required?

*A. By the Apostle Paul in diuers of his Epistles. And practised by the Prophet David, *Psal. 132. 9.* And good reason thereof, for without this dutie, the studies and labours of the Ministers shall haue small successe.*

of people to
their mini-
sters : it is
prayer to
God for the

We

The duties
of Parents
toward their
children.
We haue a
threefolde
proofe that
the naturall
Parents are
to performe
duties to-
ward their
children.

1. Proofe is,
from the
light of
nature.
2. Is, fr̄ the
equitie of it,
3. Is, by the
word of
God.

The duties
of Parents
toward their
children, are
generally 8.
& there also
haue their
severall par-
ticulars con-
taigned in the
1. Generall
dutie is loue.

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We are now come to the duties of Pa-
rents toward their children : and after
that, to the duties of children towards
their Parents.

Q. Do Parents owe dutie to their chil-
dren?

A. Yea in nature, equitie, and by the
word of God.

Q. What are the duties which Pa-
rents are to performe toward their chil-
dren?

A. They are diuers. The first where-
of is Loue.

Q. Are Parents to loue their children?

A. Yea no doubt;

Q. Where is that proued?

A. Titus, chap. 2. ver. 4.

Q. Tea but that is spoken onely of the
Mother?

A. I grant, but in all equitie, and by
iust proportion, it extendeth also vñ-
to the father.

Q. What should cause you to thinke so?

A. Because God hath planted in
the hearts of both Parents, as well
the man as the woman, certaine
seedes and sparkes of loue and ten-
der-

and of Subiectio[n].

The duties
of parents to

der affection towards their children, w[er]d their
which were in vaine, and to no pur- children.
pose, if Parents should not actually
loue their children.

Q. What thinke you therefore if parents
loue not their children?

A. They are worse then bruit beasts:
who by a certayne blind instinct and
affinitie of Nature , doe so tender
and loue their young ones, as that
they will hazard their bodies , and
loose their liues , to deliuere them
from danger.

Q. What reasons shoulde moue Parents to
loue their children?

A. Diuerse reasons, and that of two
sorts.

The First whereof are comon with
the heathen, and meer naturall men.

The second, are particular to
Christians, and such as are borne in
the Church of God.

A. Speake of these in order?

A. The heathen , and meer natu-
rall men, doe loue their children for
three causes.

First,because they are made , and

G ingen-

There are 2.
sortes of rea-
sons, to moue
Parents to
loue their
children.

1. Sort com-
mon to the
heathen
with vs.

2. Sort pecu-
liar to vs
Christians.

Of the r.
sort of Rea-
sons there
are 3.

toward their ingendred of their owne nature and substance, and so consequently flesh of their flesh, & bone of their bone: now none are so outragious & monstros to hate their owne flesh, but rather to loue and to cherish it.

2.

Secondly, children doe carrie the image and person of their Parents, insomuch that they may beholde themselves in their children whilst they liue: and after a sort liue in them when they are dead.

3.

Thirdly, that if childe be brought vp in any good manner, they afterwarde yelde vnto their Parents great benefite, comfort, and relief, especially in their old age, and necessitie.

Q. But what speciall reasons haue Christians to loue their children?

A. Not onely the former, but also other of greater weight.

And first of all, their children are borne within the couenant of God: and therefore his sonnes and daughters. *Eze. I6.*

Of the 2.
sort of Reasons, there
are also 3.

1. Reason,

2. Reason,

Secondly, their children are parts
and

and of Subiection.

The duties
of parents to
ward their
children.

and members of the mysticall body
of Christ (as appeareth, for that the
Sacrament of Baptisme belongeth
to them) & so consequently they are
free denisons and heires of the king-
dome of God.

Thirdly, they are appointed and
sanctified even in their birth to glo-
rifie and worship the Lord: as also to
profit and do good to the Church.

3.

Q. If Parents would looke upon their
children in this glasse, they could not but
be moued to loue them: but what if they
be not moued?

A. It is a fearefull signe, which doth
declare þ they are become vnnatu-
ral, & giue vp vnto a reprobate mind.

Q. But may not the loue of Parents de-
generate and grow so farre out of square,
by reason of the corruption and disorder
of their affections: as of a good and law-
full thing, to become wicked and perni-
cious?

A. Yes no doubt.

Q. What meanes or cautions are to bee
obserued to keepe it in the right forme or
temper?

G 2

A. Three

The duties
of Parents to
ward their
children.

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A. Three cautions are required thereto.

3. Cautions are required to the mode of the loue of Parents toward their children.

First, Parents are not to loue the bodies of their children better then their soules: nor to make more care-fating & wel full prouision for their estate in this ordering of the life to come: which is the common course of the world, as wee may see daily by wofull experience.

1. Caution.

2. Caution.

3. Caution.

Secondly, they are to loue and preferre their children, neither aboue God, & his glory: neither yet before their own bodies & soules. This was the great fault of *Ely*, as appeareth,

1. Sam. 2.

Thirdly, they are to discouer their loue to their children, neither too much, nor too litle. For the first therof, doth giue children incouragement to contemne and loathe their Parents, as also to take the raines to run forth into all dissolutenesse, to their viter destruction.

The other doth discourage childe, & is the cause of many mischiefs, & therfore iustly cōdemned by the holy

and of Subiection.

holy Ghost, Ephe.6.4. Col.3.21.

The duties
of parents to
ward their
children.

Q. What is the second generall dutie of children
parents toward their children?

A. They are to teach & instruct them.

Q. In how many things?

A. In three things:

Namely, in the knowledge of God, and of his word,

Secondly, in ciuitie and good manners.

Thirdly, in good Arts, trades, and professions: whereby they may maintain themselves, & do good to others.

Q. Where is the first commanded?

A. In many places both of the old & new Testament; as namely, Exod. 12.

& 13. Deut. 4.11. Iosb. 4. Ephe. 6.

Q. In the knowledge of God and his word.

Q. What Parents have practised these

commandments?

A. The best and most notable amongst the seruants of God.

Q. Who are they?

A. Abraham, Gen. 18. David & Bathsheba. Pro. 4. ch. v. 3. & 4. & c. 3. i. the parents of Timotheus. 2. Tim. 1. & 3.

Q. Are all Christians bound to followe these examples?

Examples of
parents care-
full to in-
struct their
children.

The duties
of parents to
ward their
children.

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1. Yea, for to that end are they recorded in the holy Scriptures.

2. What reasons should move them thereto?

There are 7.
important
reasons to
move parents
to teach their
children the
true know-
ledge and
scare of god.
1. Reason.

1. Diverse, both in regard of their children, and of themselves.

2. What is the first?

1. Their children are not borne without reason, but capable of knowledge and understanding; and therefore are parents to enlighten them, as with humane knowledge: so especially with the knowledge of God, and his will, that so they may excell the children of Pagans.

Secondly, Parents are to be especially carefull, that their children may be deliuered from the wrath of God, & brought into his fauour: but this cannot be without teaching and instructing: for *faith cometh by hearing of the word of God: & how shall men hear without teaching and instruction?*

Thirdly, if Parents instruct their children, it is a way or means for the Lord to teach them, and to increase their knowledge: & that by the free

grace

and of Subiection.

The duties

of Parents

toward their

grace & promise of God: see Gen. 18.

Fourthly, as the Lord doeth en-lighten the hearts of parents by the ministerie of the word, and other 4 Reason. good meaneſes: ſo are they to impart of the ſame grace vnto others: and to whom, if not to their children?

Fiftly, the fruit which commeth of teaching children in their youth, is 5. Reason. great and excellent, which is ſet downe, Prou. 22. 6: *Teach a child in the trade of his way, and when he is old he ſhall not depart from it.* Which is a ve-rie true ſentence: for why? A childe is as a newe vefſell, which not onely doth eaſily receiuē good liquor, but doth a long time retaine and keepe the ſauour thereof: If men growe old before they be taught, instructed and called, by reaſon of their dulnes and hardneſſe of heart, they will hardly euer attain to any great meaſure of knowledge and repenteſce.

Furthermore, it will bee a wofull 6. Reaſon, and fearefull thing for Parents to ſee their Children beaten downe to hell, by the flaming fire of

The duties
of Parents

tward their
children.

The Doctrine of Superioritie

Iesus Christ comming to iudgement: but this shall be the case of all both old & yong, that are the found ignorant of God and of his truth.

7. Reason.

Lastly, if the children of Christians perish for want of teaching, their bloud shall be required at the hands of their parents.

Q. The reasons which you haue brought forth, do seeme to be of weight, to proue that parents are bound to traine up their children in the knowledge of God, and of his will. But many Parents doe thinke themselves discharged, if they send their

No diligēce children to the publike Ministrie, where
ot others can all sorts and ages are to learne the will of
exempt or God?

discharge ra-
turall parents
from their
holie ende-
nor to teach
their childre
the know-
ledge and
fears of god.

There are 4.
seasons of it.

A. All this doth not exempt parents from doing that dutie which the Lord hath so plainly commaun-
dered and laid ypon them in his holy word: especially seeing they haue so
many opportunities, occasions, and
furtherances, to allure and incou-
rage them therunto.

Q. What are they?

I. A. First, by reason of continuance
with

and of Subjection.

The duties
of Parents
toward their
children.

with their children, they haue more time and occasion to teach them then others.

Againe, the loue and affection which children haue toward their Parents, doeth cause them to like and willingly entertaine that which proceedeth from their Parents.

Furthermore, Parents knowe better then strangers, the nature, stregh and capacitie of their children, and therefore can best and most fitly apply themselves vnto them.

Lastly, when they teach their children, they doe the will of God, and so please him. The consideration whereof, cannot but be verie comfortable, and take away all tediousnes from performing this dutie.

Q. How long are Parents to teach, instruct, and advise their children?

A. Not onely in the minoritic and tender age of their children, but so long as they haue need to be taught, bort their admonished and instructed, and as children to the Parents may, and are able to doe true knowledge, feare, and obedience of God,

The duties
of parents to
ward their
children.

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cess of time, doeth neither dissolve the bondes of nature : nor defeat the duties which are laid vpon men by the law of God. And therefore the wifest of the seruants of God continued the practise of exhorting and instructing their children, to the true feare and obedience of God, euen then, when they were come vnto the

ripenes of their yeares: yea so long as they enjoyed life together.

*which pa-
rents are to
acquainte
their childre-
n withall, is ob-*

*A. In ciuitie and good maners or
cerning ciui- behauisour.*

*littie, & man-
nerlie or
comely be-
hauisour.*

*This kinde
of the Parets
instructionis
of no small
weight in
manie re-
spects.*

*I. Respect,
which ma-
keth it of
great mo-
nent.*

*Q. Wheroin are Parents next to in-
strukt their children?*

*A. In ciuitie and good maners or
cerning ciui- behauisour.*

*Q. This seemeth not to be a matter of
so great weight, seeing it doeth concerne
but the body, and outward estate of man,*

*A. Yea, but for all that, it is not to be
neglected, being of great momēt and
consequence, & that in diuers respects.*

*Q. What are those respects which make
you to say so?*

*A. First, it were an heauie case that
the body & limbs of a child which are
created comely & beautiful, shuld by
the negligence & retchlesnes of the*

Parents

and of Subiection.

The duties
of Parents to
ward their
children.

Parents be deformed, and the vse and motion thereof vtterly peruerted: which is nothing else, but an iniurie and disgrace cast vpon the workmanship of God.

Secondly, euill manners & behauour, doe cause religion it selfe to be 2. Respect. basely accounted of in the heartes of many: as we may see by experieēce in diuers, otherwise, good professors, who yet are of an vncomely & rude behauour.

Besides, euill bringing vp doth cor- 3. Respect.
rupt the mind and heart of children, & bring them to an euill disposition: as to be proud, churlish, hard harted: without compassion towards others, & such like. And therfore one by the light of nature, saith very well, *That good & liberall education, doeth mollifie the manners, and not suffer them to be cruell and savage.*

Againe, good bringing vp & beha- 4. Respect.
viour, is as the foundation, and orna-
ment of all duties, trades & professi-
ons, giuing them their due grace and
commendation.

Lastly,

The duties
of Parents
toward their
children.
3. Respect.

It is a great
sinne for Pa-
rents to neg-
lect to teach
their childre
good man-
sters.

3. Instructio[n]
which parents
are to give
their childre
is concerning
some honest
science or
profitable
trade of life.

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Lastly, comely & good behauour
is pleasant and acceptable in the eyes
of God & men: as it is cleare, 1. Kings
10. where it is recorded, that when
the Queene of the South did behold
the comely and gratiouse behauour
of the seruants of Salomon, she was
greatly rauished therewith. And this
also doeth the Holy Ghost com-
mend as an excellent vertue.

Q. It cannot otherwise be, for why? the
Lord God is not the author of confusion,
uncomelines, and disorder. But what say
you of them that bring up their children
(I will not say as wild and savage people)
but little differing from bruite beastes, as
may appeare in all their actions, and ges-
ture?

A. They doe that which is vnplea-
sant in the eyes of God and his An-
gels: offensive to men: and to the
undoing of them whom they should
frame in the most comely manner.

Q. What is the third thing wherein
Parents are to instruct their children?

A. In good Artes, Sciences, and oc-
cupations.

Q.

and of Subiection.

The duties
of Parents to
their childē.

Q. What are the reasons to persuade them heresunto?

A. First, Artes and Sciences were in vaine inuented and brought to light by the Lord, if so be they be not vp-held and continued from the father to the child.

5. Good reason is alledged to this purpose.
I. Reason.

Againe, God doeth commaund
that all men that are able & fit there-
vnto, should maintaine and vphold
themselues by the sweat of their
browes. Gen. 3. But this cannot be,
without some trade or calling.

Besides, whosoeuer wil be accoun-
ted a true member of Christ, and par-
taker of the fellowship of Saintes, he
must by some gift and calling (as it
were an holy meane) conuey vnto o-
thers, some grace or benefite.

Furthermore, as the Lord hath
promised to blesse, defend and com-
fort, both by himselfe and his An-
gels, such as are in their waies, to wit,
walking in some lawfull calling or
dutie: so contrariwise, such as liue ide-
ly and without a lawful trade, he hath
laide open as a prey to the diuell, and
to

The duties
of Parents
toward their
children.

3. Reasons.

We haue al-
so sundry no-
table exampes
hereof recor-
ded in the ho-
lie scriptures
of God.

3. Generall
dutie to be
performed
of parents to
ward their
children, it is
Correction,
or Chastise-
ment.

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to manifolde plagues & iudgements.
*Q. What say you further in the last
place for the reason hereof?*

*A. That when men doe want law-
full meanes and Sciences to main-
taine their liues withall, they are dri-
uen through necessitic to euill shifts
and deuises, and that oftentimes to
their open shame and destruction.*

*Q. Your reasons are good, and duty to be
regarded. But who haue bin moued to doe
their duties herein?*

*A. Diuers of the ancient Fathers,
who brought vp their children, not
simple in Trades and Sciences, but in
such as were lawfull and profitable.
As appeareth in the sonnes of Adam
and the Patriarkes, in Moses. Yea even
in the children of wicked Cain.*

*Q. What is the third generall dutie of
Parents toward their children?*

*A. Parents are to correct and chaf-
tise them.*

*Q. Where is that warranted and com-
manded?*

*A. In many places of the holy
Scripture : but most plentifullly and
earnestly*

and of Subiection.

The duties
of parents to

earnestly in the Proverbs of Salomon,
as appeareth, Prou. chap. 13. 24. and children.
chap. 19. 18. and 22. 15. and 23. 13. 14.
and 29. 15. 17. 19.

Q. This is an hard thing for Parents
to performe by reason of their excessive
affection, and tendernes toward their
children; with what reasons therefore are
they to ouercome themselves?

A. The reasons are of two sortes.

The First is, in respect of their chil-
dren.

The secōd is in regard of thēselues.

Q. What say you of the first?

A. That is many waies.

The first is takēfrō Pro. 22. 6. Foolish-
nes is bound vp in the heart of the child,
which therod of correctiō, wil drine away. their parents

The meaning is, that there lieth in doe giue the
the heart of the child such a bundell discreet and
or sea of naughtines, as wil bring him
to vtter destruction, if it be not dimi-
nished: or at the leastwise restrained. that for 3.
Now ther is no other mean to bring Causes.
that to passe then correction. There-
fore if Parēts loue their childrē, they
wil not deny, or keep frō them so ex-
cellent a remedie. Againc,

It is good
for the chil-
dren them-
selues, that
due chaste-
ment or cor-
rection: and

1. Cause.

The dutis
of Parents
to their chil-
dren.

3. Cause,
why parents
are to correct
their childre,
even in re-
spect of the
children
themselues.

There are
likewise 3.
Reasons to
move pa-
rents wisely
to correct
their childre
in respect of
their owne
selues, even
because of
3. Special
commodities
which come
to them
thereby.

2. Commodity

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Againe , without correction, all
teaching, Instruction, and admonition,
is altogether in vaine : for why ?
children will contemne and abuse
the wordes of their Parents be they
never so excellent, if correction and
discipline be not added to make
them effectuall : as we may see daily
by wofull experience.

Lastly, correction and due cha-
stisement will keepe & save the child
from open shame, reproach and ma-
nifold miseries, into which he will
runne and cast himselfe willingly, if
he be let alone, and suffered to liue as
he list in dissolutenes, and impunitie.
*Example hereof in the sonnes of
Ely.*

Q. What say you now in respect of pa-
rents?

A. They shall reape divers com-
modities by performing their dutie,
in vsing discipline ouer their chil-
dren.

For first of all, when by instruc-
tion and chastisement they haue pre-
uailed with their children, they shall

see

See daily matter of comfort and te-
joying in their beholding of the
good behaviour and conuerteration
of their sonnes and daughters, and
the blessing of God as a consequent
thereof.

Againe, they shall auoid the dis- 2. Comodity
pleasure and inudgements of God
due for the negle&t of their dutie, and
for suffring their children by means
thereof to runne headlong to ruine
and destruction.

Lastly, if they cannot preuaile by 3. Comodity.
this meanes with their children:
yet shall they haue the peace of a
good conscience for doing their du-
tie, and the approbation and te-
stimonie of G O D , and of his
Church.

Q. You affirmed of late that Parents
ought to correct their children: and
proued the same by diuorse good reasons
and authoritieſ out of the worde of God.
Nowe because that men through blind-
nesſe of mind, and corrupt affection, may
abuse ſo excellent a meane, and turne
it to the hurt of their children: let vs en-

H quire

The duties
of Parents

toward their
children.

To the ende
Parents may
correct their
children in
the right
manner :
5. things are
to be obser-
ued.

The 1. thing
so to be obser-
ued.

2. Thing.

3. Thing.

4. Thing.

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quire wherin the right practise or use of
the same doth consist ?

A. To the right maner of correction
of childrē, diuers things are required

For first of all, they are not to cor-
rect them without iust cause : other-
wise it were iniury, & iniquitie, which
the Lord doth abhorre.

Secondly, they are to make their
fault knowne vnto them , by laying
forth the greatnesse thereof, out of
the word of God : that so they may
the better be humbled for their of-
fence : and beare their punishment
the more patiently and quietly.

Furthermore, Parents are not to
correct their children in wrath , and
reuenge, but in loue, and with a de-
sire to doe them good; if they looke
for the blessing of God vpō the cha-
stisement which they inflict.

Q. What is further required?

A. They are to correct their chil-
dren in equitie and proportion : and
that is, when their correction is nei-
ther too little, nor too much, but ac-
cording to the qualitie and measure
of

and of Subjection.

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of parents to-
ward their
children.

of the offence. For if they fall into any extremitie, it is a meane to harden the heart of the child, and cause him to contemne and make no account of correction.

Q. What are Parents yet to doe in this respect?

A. They are wisely to consider the age, the strength, the capacitie, qualities, and nature of their children: for why, they are not to correct them being infants, and verie small, in the measure which agreeeth to them when they are further growne: nor deale so seuerely with them that are ignorant, as with such as know their dutie: nor with them that are weake, and sickly, as with them that are healthfull and strong: nor with timorous and mild natures, as with those that are bold and stubborn.

Q. If Parents would observe and use this discretion, in correcting their children, they should reape better fruities then commonlie they doe. But let us proceede to the next dutie. What is that?

blind

H 2 A. Parents

The duties
of Parents to
ward their
children.

4. General
dutie which
parents are to
performe to-
ward their
children: is,
that they go
before them
in a good
course and
godly exam-
ple of life.

The euill ex-
ample of Pa-
rents is ex-
ceedingly
dangerous to
corrupt
their childre
There are 2.
1. Reason.

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A. Parents must carry before their
children, a good example of life and
conuersation.

Q. What reason haue you for it?

A. First, children are naturally gi-
uen to follow, imitate, or counter-
feite the behauour, and actions
of their Parents, especially if they
be euill, by reason of the general cor-
ruption, and peruersnesse of man,
wherby he is prone to euill, & vnto-
ward to all things that are good.

Q. But can the euill behaviour of Chri-
stians hurt their children?

A. Yea, a great deale more then of a-
ny other, by reason that their chil-
dren think, that whatsoeuer they do
is good and lawfull.

Q. What is your second reason?

A. If Parents instruct their chil-
dren never so well and diligently:
sons therof, and correct as severely as may be:
yet all this labour is lost, except
they conform themselves to the
word and will of God. For other-
wise they shall cast downe with their
euill and lewd example, as they
build

and of Subjection.

The duties
of parents to
ward their
children.

buildvp by their godly doctrine and
seueritic. Lamentable experience

hereof wee haue in diuersie Famili-
lies and houses : which though they
professe the worde of God , yet for
want of the practise thereof by the
Parents and Gouvernours ; as evill,
or worse children , proceede from
thence, as from the houses that ne-
uer heard or knew what Christian
Religion meant.

Q. What is the fift dutie ?

4. Parents are to yeeld to their chil-
dren in their minoritic , and while
they are not able to prouide for
themselues, all things necessarie for
their nursing and bringing vp , Or
therwise they should bee worse then
bruit & vnreasonable creatures, who
haue a certaine care and regarde to
prouide for the necessitie of their
yong ones , till they be able to sup-
port and maintaine themselues .

Q. What is the sixt dutie ?

4. They are to prouide, and lay vp
for their children , euen when they
are come to ripeage and yeares, such wold,

5. Generall
dutie to be
performed
of parents
toward their
children : is,
a tender care
of noursing
& bringing
them vp in
their yonger

& more ten-
der yeares.

6 General
dutie to be
performed
of parents to
ward their
children : is,
moderate
prouision for
reliefs of
their neces-
ties , against

the future
hardnes and
difficulties
of this
world,

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of Parents
toward their
children.

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goods and possessions, as may main-
taine them in good estate, not onely
in their life time, but when they are
departed from them.

Q. What warrant haue you for this?

A. Not onely expresse doctrines,
1.Tim.5.and 2.Cor.12. But also the
example of *Abraham*, the father of
the faithfull. *Gen.25.* Who before his
ende prouided for the welfare and
comfort of his children after his
death.

*Q. But may Parents gather and lay vp
for their Children, what they thinke
good?*

Parents in
laying vp
goods in
store for
their childre
must ob-
serve 3.Cau-
tions.

1.
2.
3. Caution.

*A. In no wise : for the goods which
they lay vp for their children, must
be obtained and gathered. First of
all, by lawfull meanes.*

*Secondly, without hindering of
themselues, in the obtaining & folo-
wing of heauenly things pertaining
to their owne saluation.*

*Lastly, that in prouiding for their
children, they doe not withdrawe
such duties as the Lorde hath
commanded them to performe, and
bestow*

and of Subiection.

The duties
of Parēts to

bestow out of their goods, to the vp-ward their holding and comforting of others. children.

Q. What is the seventh dutie?

A. Parents must haue a great and especiall care to prouide for the comfort, holinesse, and chaſtitie of their children, by the honourable state of marriage.

*Q. Where is that approued and com-
mended?*

A. In verie many places of the ho- ly Scripture, and namely in these,

*Gen. 24. and 26. Deut. 7. Iudg. 14. Gen.
29. 19. Cor. 7. and such like.*

*Q. Why may not children prouide and make choice for themselves in Marriage,
but that their parents must haue a stroke
sherein?*

A. There be verie good and iust rea- sons thereof.

For first of all, children are a part of their Parents, and the chiefest haue a chief treasures they haue amongst other worldly goods: and therefore not to bee bestowed and conuiced away without their free consent.

Againe, parents doe carrie a more 2. Reason.

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of parents to
ward their
children.

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sincere and vpright affection to the welfare and benefite of their children, then they themselues doe : being blinded and misled with corrupt and headie respects.

3. Reason.

Lastly, they can see and discerne by reason of their knowledge and long experience, what is good and meet for the benefite and comfort of their children, farre better then they themselues can.

Q. But may Parents do what they list in bestowing their children in marriage?

Neuerthe-
les the autho-
rity of parents
is limited in
3. cases.

1. Limitatio.

*A. No, for they haue their limita-
tion from the word of God : and
therfore they are not to inforce their
children to marrie whom they list
against their wils.*

2.

Againe, they are not to cause their children to marrie before they knowe what marriage meaneth, and the duties thercof : as many giue their children in marriage almost before the time they knowe their right hande from their lefft : which is the cause afterward of many mis-chiefes and inormities.

Lastly,

and of Subjection.

The duties
of parents to
their children

Lastly, they are not to deferre or put off the mariage of their children too long a time: which was the fault of *Iudah* toward his daughter in lawe *Thamar*, which in the end brought vpon him great hearts smarte and confusion, as appeareth, *Gen. 38. 18.*

Q. What is the last dutie of Parents?

A. They are earnestly and with all seruencie of Spirit to pray to God for their children, as *Abraham*, *David*, and the rest of the holy seruants of God haue done. And that not without great cause: for hereby they doe obtaine not onely a blessing vpon all the duties which they performe toward their children, but also all other graces they stand in neede of, both in regard of this life, and of the life to come.

g. Dutie of parents toward their ch'dren, is that they doe pray earnestly and constantly to God for his all-sufficient blessings vp on them.

Of

The duties
of children
to their Pa-
rents.

The doctrine of Superioritie

OF THE DUTIES
of children toward
their Parents.

Childrē are
by the com-
mandement
of the Lord
to performe
4. special du-
ties to their
parents.

The first of
them is loue.

And it is
a most ne-
cessary dutie

Q. **A**re children to performe duties
toward their Parents?

A. Yea no doubt: for why? the Lord
hath comauanded in the fift Comman-
dement, that children should Honour
their Father and Mother: vnder which
word Honour, are contained all duties
which children are to yeeld to their
Parents.

Q. What are those duties?

A. They are diuers: the first where-
of is Loue.

Q. Are children then to loue their Pa-
rents?

A. Yea, loue is so necessarie a ver-
tue in the hearts of children, that
without it, they will never yeeld o-
ther duties vnto Parents: or if they
do, yet can they not please God: for
why? the Lord doth abhorre all
duties be they never so excellent,
that proceede not of loue. There is no
doubt

and of Subiection.

doubt but that all children generally are backward to this dutie.

The duties
of children.
to their Pa-
rents,

Q. What reasons therefore may per-
suade them thereunto?

A. Diuers and those effectuall.

For, first of all, the Lord hath commaunded children to loue all men, how farre remoued so euer they be, in regard of any band or coniunction: therefore much more their parents. Parents, to whom they are so neare linked in nature.

6. Reasons
are alledged
to moue
children to
loue their

1. Reason.

Againe, God hath put his owne person vpon Parents, and giuen them his owne amiable titles, which originally and directly are proper to himselfe: whereupon it followeth, that if children haue any sparke of goodnes and pietie to God, they cannot but beare a tender affection toward their Parents.

2. Reason.

Thirdly, God hath planted in them a certayne naturall affection & inclination toward their Parents: which if they do labour to extinguish & supprese, they are worse then bruit beasts who being moued with nothing els but

The duties
of children
to their pa-
rents.

4. Reason.

5. Reason.

6. Reason
mouing chil-
dren to loue
their parents
It may be
perceaved by
4. Reasons,
that the loue
of Parents is
great toward
their childre.

i.

The doctrine of Superioritie

but a certaine instinct of nature, do depend wholly vpo those that ingendred them, & seeme to preferre them before all other.

Besides, Parents are the authors and causes of the life and beeing of their children : and therefore are they vnworthy of life & being, that carry not a louing heart toward their Parents.

Furthermore, Parents are the causes, and as it were fountaines, whereby al good graces and giftes are conuied vnto children, bodily and spirituall, concerning this life & the life to come: and therefore what horrible vnthankfulnes were it, if childre shuld not loue such excellent instruments.

Lastly, Parents do loue their children, and therefore are children to yeeld the like vnto their Parents: for loue doth deserue and ought to procure loue.

Q. But how is it manifested that Parents loue their children?

A. Diuers waies. And first, in that they doe so tenderly nurse and bring them

and of Subiection.

The duties
of children
to their Pa-
rents.

them vp.

Againe, for that they do so care-
fully and diligently watch ouer them
against all dangers.

Besides, how patiently doe they
take and put vp many troubles, an-
noyances and vexations, at the hands
of their children.

Furthermore, they do often, euen
with cheerfulness defraud themselves
of many necessaries, which they the-
selues stand in need of, for their chil-
drens sake: as meate, drinke, apparel,
sleepe, and such like.

Q. By all that you haue said, I see it is
great reason that children shoule loue
their Parents, and that euen of consci-
ence: But haue you any examples that a-
ny haue so done?

A. Yea, many of the deare children
of God in times past: and many also
at this day, as may appeare by diuers
signes and effects: whose worthy ex-
amples all other ought to imitate
and follow.

Q. What if Parents be churlish and vn-
naturall?

The exam-
ples of lo-
wing childre
may be a 7.
Reason to
move vs to
loue our pa-
rents.

A. They

The duties
of children
to their Pa-
rents.

Children are
to loue their
Parents though
they be chur-
lish to them.
The Reason
of it.

2. Dutie
which chil-
dren stand
bounde to

performe to
their Parents,
is a reverēd
and honorā-
ble estimati-
on of them.

There are 2.
reasons why
it should be
so.

1. Reason.

2. Reason.

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A. They are tenderly to loue their
Parents for all that.

Q. What is your reason?

A. Because that a vice or fault in
the person of the Parents, cannot
dissolve that naturall bond where-
with children are knit vnto them:
much lesse abolish the dutie that
God hath laid vpon children.

Q. What other auise do children owe to
their Parents?

A. Reverence: or an honourable es-
timation of them.

Q. Must this needes be ioyned with
Loue?

A. Yea, that it may well governe
and temper it, least it degenerate in-
to contempt.

Q. What reasons haue you to proue
that children are to reverence their Pa-
rents?

A. First of all Parents do after a sort
carrie the iimage of God: & therefore
it cannot be auoided, but that if chil-
dren contemne their Parents, they
contemne God himselfe.

Againe, Parents are Superiors vnto
their

and of Subjection.

The duties
of children
to their pa-
rents.

their children, both in yeares and tract of time: as also in authoritie and government: for why? God hath subiecled children vnder the hand and direction of their Parents.

Q. Are children onely to retaine reuerence to their Parents inwardly in their hearts?

A. No, they are outwardly to vtter and practise it: and that two waies: in Speech, and Gesture.

Q. How in Speech?

A. Two waies.

First, in the presence of their Parents.

Secondly, in their absence.

Q. What rules are to be obserued for the first?

A. First, they are to giue to their Parents such termes, titles and phrases of speech, as may declare the reuerence of their affections.

Secondly, they are not to preuent their Parents in speech, without some great and weightie cause: but to speake when they haue leauue and fit occasion.

The inward
Reuerence
of children
to their pa-
rents, is out-
wardly to be
expressed 2.
ways.

1. In speech.
2. In gesture
Inward reue-
rence is out-
wardly to be
expressed, 3.
waies.

1. In presence
2. In absence

3. Rules are
to be obser-
ued of chil-
dren in spea-
king to or
in the pre-
sence of

their parents
1. Rule.
2. Rule.

Thirdly,

The duties
of children
to their pa-
rents.

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Thirdly, they are not to be excessive in speech before their Parents: but sparing and continent, as those that desire rather to heare then to speake themselves.

Q. What are they to doe in the absence
of their Parents?

Children are
to speake re-
verently of
their parents
in their ab-
sence, or out
of their hear-
ing.

Children are
to behauie
themselues
reverendlie
also in their
outward ge-
sture toward
their parents
This is ex-
preſſed 3.
vvies.

1.

2.

2. Waie.
Examples
bereof,
Ioseph.

A. They are to speake reverently of them : but aboue all things to take heed that they doe not hinder or impaire the good name, estimation, or authoritie of their Parents : by uttering and blazing abroad their faults and infirmities. For which, two wicked caytifes are condemned in the word of God: namely *Cham.* Gen. 9. 22. and *Absalom.* 2. Sam. 15. 4 5. 6.

Q. How must children behauie them-
selues toward their Parents in gesture?

A. First, they are to rise vp to them.

Secondly, they must bow their bodies, vncouer their heads, bend their knees, and such like.

Thirdly, they must yeeelde the chiefe place vnto their Parents. Two notable examples hereof we haue in the word of God: to wit, *Ioseph*, as appeareth,

and of Subiection.

The duties
of children
to their Pa-
rents.
Salomon

peareth; Gen. 48.12. & Salomon, I. Kin. to their Pa-
2. chap. 19. ver. 10. 11.

Q. But what shall we say, if children bee
so farre off from performance of these du-
ties, that contrarwaise they will not sticke
to curse and revile their Parents with
their mouthes : strike them with their
hands: laugh them to scorne to their faces:
and shamefully abuse them otherwise?

A. The diuell hath strongly possest. They are ve-
sed such, and because they deface the rie wicked
image of God in their Parents: shew childrē who
themselues vnthankfull for so great ^{are contemp-}
benefites, and fight against the prin-^{tuous againſt}
ciples of nature ingrauen in their
hearts: they are cursed Monsters,
who should not be suffred to liue &
breath vnder heauen: according
as the Lord God hath commaun-
ded, that they should bee put to
death by the sword of his owne lieu-
tenant the Magistrate.

Q. What say you generally of such chil-
dren, as contemne and despise their parents?

A. Their case is fearefull: for why? They are in
although they escape the hand of ^a most woe-
man, yet will the Lord either pursue ^{full and mi-}
scrable estate

I them

The duties
of children
to their Pa-
rents.

2. Generall
dutie to be
performed
of childrē to
their parents
is Obedi-
ence.

There are 4.
Reasons:
to move
them here-
unto.

1.

2.

3.

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them from heauen with some nota-
ments. ble iudgement; or else requite them
with þ like in their gracieles posterity

Q. What is the third dutie?

A. Obedience, and Subiection?

Q. How proue you that children are to
obey their Parents?

A. By the word of God: and name-
ly, Ephes.6.1. Col.4.20.

Q. What reason is there that children
should practise these Commandement?

A. Great reason: for why? The Lord
hath giuen parents authoritie to com-
mand: and therefore it is the dutie of
children to obey: otherwise their au-
thoritie were giuen in vaine.

Secondly, the holy Ghost doth vse
two reasons, to perswade children to
this obedience, out of the places be-
fore alledged.

The first is, that it is iust: therfore
vnlesse children will comit iniustice
and iniquitie, they must obey their
Parents.

Again, Obedience is said to be well
pleasing to the Lord, and therefore if
children will delight and please the
Lord,

Lord, they must perform this dutie. to their pa-

Lastly, the examples of diuers holy rents.

seruants of God, may serue for a rea-
son: who haue not refused to obey
their patents in diuers things, against
which they might haue take^e excep-
tions, either in regard of the absurdity,
or difficulties therof in som respects.

Q. Doth the stubbornesse and obedi-
ence of children displease the Lord?

This also
may be an o-
ther special
reason, from
the contrarie
disobedience.

A. Yea, so greatly, that he hath awar-
ded no leſſe punishment then death,
against the stubborn and disobedien-
ent child.

Q. What if the hand of the Magistrate
teaseth?

A. Yet will the Lord be revenged: as
we may see in the sonnes of Eli.

Q. In what manner are children to obey
and practise the commandements of their
Parents?

The rights
manner of
childrens ob-
edience to
their parents
consisteth in
2. things.

H. First of all willingly, and from
their hearts.

Secondly, in deed and truth, not in
outward countenance and promise.

Q. You haue said and proued well, that
children are to obey the commandements

1. In willing-
nes.

2. In truth.

The duties of children to their Parents.

The Doctrine of Superioritie

of their Parents. But are they to perform that duty absolutely, & without exception?

A. No, for the obedience of Children hath a limitation, as appeareth, Ephes. 6. 1. So that if Parents command or enioyne their children any thing contrarie to the worde of God, expressed in the holy Scripture, they are not to obey them. And there is good reason, for although the authoritie of Parents be great; yet the authoritie of God is greater.

There are 3 reasons of it.

1.

2.

And though they owe much to their Parents, and are bound to hear them: yet owe they more vnto God their Creator and Sauiour: and are much more bound to heare him, then either men or Angels.

3.

Lastly, although they are to loue their Parents: yet are they to preferre the Lord G O D before their Parents in loue and affection: according to that which our Sauiour Christ saith, Mat. 10. He that loueth Father, or Mother, more then me, is not worthie of me.

Q. Habs

and of Subiection.

The duties
of children
to their Pa-
rents.

Q *Hath any goully childe, mooued with
these reasons, densed obedience to parents,
when they haue commaunded things un-
lawfull?*

A *Yea, for good Jonathan would not
execute the will and pleasure of his
wicked Father Saul, against innocent David : as appeareth, 1. Sam.
19. &c.*

Q *But now what say you in the conclu-
sion of this point ?*

A *I say, that euen if wicked Parents
commaund any thing not contra-
rie to the word of God, although it
bee not onely difficult, but also ioy-
ned with some blemish or absurditi-
e : yet is the childe bounde with-
out contradiction or resistance to o-
bey them.*

4. General
dutie which
God doth man-
deth childre
to yeelde to
their parents
is Thank-
fulness.

Q *What is the fourth dutie that chil-
dren are to yeeld to their Parents ?*

A *Thankfulness.*

This general
thankfulness
doth vter it
selfe in 4. spe-
ciall fruits or
duties of it.

Q *In what fruise or duties is this thank-
fulness to shew it selfe ?*

A *In diuerse.*

1. Fruis.

*And first of all, children are to co-
fort, cheere, and solace the hearts*

The duties
of children
to their pa-
rents.

1. Eruit.

Exaples of it

2. Fruite.

Exaples of it
Abraham.

Joseph.

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of their parents when they are wof-
ded, and cast downe with any great
sorrow, heauiness, or anguish.

Q. This is indeed a dutie verie natural
and requisite: But who hath performed
it at any time?

A. The sonnes and daughters of Ia-
cob toward their father: as wee may
read, Gen. 37. 35.

Q. What is the second fruit or dutie?

A. When children doe knowe their
Parents to bee so ignorant, as that
they vnderstand not how to bee sa-
ued: nor to serue God according to
his will: they are to teach & informe
them so farre as they may, and ne-
cessitie doth require.

Q. What examples haue you hereof?

A. Faithfull Abraham, who repor-
ted to his father Terah, what hee had
learned, not onely concerning the
will of God, for his departure out of
his Country, &c: but also touching
the euerlasting saluation and happi-
nessse of them both.

So Joseph instructed his father Ia-
cob, in those things which concerne
the

and of Subiection.

The duties
of children

to their Pa-

the preseruation of the Church of
God in Egypt: whereof he was igno-
rant before, Gen. 37. & ch. 45.

Our Sauour Iesu Christ, although
he were subiect in all things to Jo-
seph, and Marie (as to his parents, as
appareth, Luk. 2. 51,) yet did hee re-
forme them both, in things wherein
they erred. v. 49.

*Q. What are children furthermore to
yeeld?*

A. They are to visite their Parents,
in their sickenesse, and procure all
good meanes for their health and
recouerie.

3. Fruite of
childrens
thankfulness
to their pa-
rents.

Q. What say you lastly in this respect?

A. Children are to succour, relieue,
and helpe their Parents in their po-
uertie, want and necessitie.

4. Fruite

*Q. You say well, for this is a dutie which
both nature and equitie do requireth.*

A. Yea, and therefore the seruants of
the Lord haue beeene most readie to
performe this dutie: as for example, Exaples of
howe tenderlie and carefullie did
Joseph nourish and prouide for his Joseph
Father, and all his Familic, in the

The duties
of children
to their pa-
rents.
Dauid.

Our Sauour
Christ,

There are 4
Reasons to
move chil-
dren to be
thankfull to
their parents

1. Reason:

2. Reason.

3. Reason.

*The doctrine of Superioritie
time of dearth and scarcitie.*

*Dauid was more carefull to pro-
cure the maintenance and safetie
of his Parents, then of himselfe,
although hee were then in great
distresse: as wee may reade, 1. Sam.*

22.1.3.4.

*But how full of heauenly pietie
was our Sauour Christ towarde his
mother? who hanging vpon the
Crosse, had euен in the middest of
the tormentes, and sorowes of death,
a care of the good estate of his mo-
ther Mary, after his death. Job. 19.*

*Q. What generall reasons should moue
children to yeeld all these duties to their
Parents, whereof you haue spoken?*

*A. First, for that Parents haue yecelde
them all, or the most part therof be-
fore to their children: and therefore
children are to require the like to
their Parents.*

*Againe, the verie Heathen by the
light of nature, performed the most
of them.*

*What shall wee say, that euен
diuersc bruit and ynreasonable*

crica-

and of Subjection.

The duties
mutually per-
taining to
husbands &
their wiues.

creatures, haue answered in their kind, the benefites which they haue receiuied of such as engendred them : as it is recorded of the Storke, & such like.

But the greatest reason of all is, the gratiouse blessing of God, promised to all dutifull children : and contra-
^{4. Reason} the chiefe of
riwise his curse and vengeance thun-
dered out against the contrarie.

WE ARE NOW TO

speake of the duties of

Husbands toward their

Wiues: and of Wiues

toward their Hus-

bands.

Q **V**hat haide you the last
time, thereof?

A. That the duties, ^{The duties} are either generall, and common : ^{of husbands} or, particular and proper. ^{& wiues are}

Q. What call you generall duties?

A. Those which both parties are ^{1. General:} indifferently to performe, both one ^{of the which} there are 7.

to 2 Particular.

The duties
mutually per-
taining to
husbands &
their wiues.

3. General
dutie which
the husband
oweth to the
wife, and the
wuite againe
to the hus-
band, it is loue

It is a dutie
necessarie to
be mutuallie
performed.

There are 4.
Reasons to
move hus-
band & wifē
to this mu-
tuallue.
1 Reason.

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to another, and in diuers respects.

Q. What is the first dutie?

A. Loue.

Q. Is this a common dutie betweene man
and wife?

A. Yea, for as the husband is to loue
his wife, so is the wifē to loue her hus-
band.

Q. Wheres is the first command-
ed?

A. Ephc. 5.25.

Q. Where the Second?

A. Titus. 2.4.

Q. Is loue necessarie betweene man and
wife?

A. Yea, for it is not onely the foun-
taine and cause: but also the direstor,
and life of all duties. For where it is
wanting, either no duties wil be per-
formed, or vntowardly and from the
teeth outward: or not continually.

Q. What reasons be there to move
Husband and Wifē to loue one another?

A. First of all their coniunction in
marriage.

Q. But there be many coniunctions in
the world amongst men?

A. True,

and of Subiection.

The Duties
mutually per-
taining to

husbands &
wives,

A. True, but yet none so excellent: for why? the Lord God did not onely husbands & knit and ioyne man and woman together in paradise: but with so nigh and streight a bond, that of two they are made one flesh: *Mat. 19.5.* wherevpon the man and the woman are called by one selfe same name, to wit, *Adam*, to note the nigh and streight coniunction betweene them. Hereupon the *Holy Ghost* doeth conclude two things.

First, that although the child be neerly knit by flesh and nature vnto his Parents, yet must he forsake them both and cleave vnto his wife.

Secondly, vnlesse he will hate his owne flesh, he must loue his wife.

Q. What is your second reason?

A. The wife and the husband are ^{2. Reason.} yoke fellowes in one estate: whether it be aduersitie or prosperitie: whereby the griefe and tediousnes of the one is allayed: and the ioy and comfort of the other is increased.

Q. What say you thirdly?

A. They

The duties
mutually per-
taining to
husbands &
their wives.

3. Reason.

4. Reason.

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A. They are ioynt companions in
many workes and duties which serue
to the glorie of God, and to the benc-
fite of the Church in diuers respects,
as in the exercises of religion : brin-
ging vp of children : and in doing
good to others that haue of need re-
lief and compassion. This heauenly
companion-ship cannot but moue
them to loue one another.

Q. What say you in the last place?

A. The vertues which one doth see
to be in another, being well and duly
considered, will cause the husband
to loue the wife: and the wife the hus-
band : for vertue and the graces of
God, haue in them a certainte nature
and vertue of alluring, and drawing
to themselves.

Q. Doe these reasons onely serue to per-
suade maried folkes to begin to loue one
another?

Loue ought A. No: for they are also (being vn-
e be constat changable and constant) a sure and
ynshaken foundation of loue: where-
as if it be built ypon *Beautie, Riches,*
Wealth, and such like vanishing and
changeable

and of Subiection.

changeable things, it cannot indure; but faileth when the foundation is taken away.

The duties
mutually per-
taining to
husbands &
their wiues.

Q. What is the second generall dutie?

A. Man and wife must haue a mutuall care and regard to the saluation one of another.

2. Generall
and mutually
dutie is the
ioynt care
eache of o-
thers salua-
tion.

Q. How is that proved?

*A. It is certaine that God did not
ioyne man and woman together in
marriage to please the eye, or serue
the lust one of another: or to pro-
cure the worldly commoditic and
welfare one of another: for this end
were partly brutish, and partly hea-
thenish; but the speciall end that the
Lord respected in this estate, was,
that one might further another in
the true knowledge & feare of God,
that so they might ioyntly attaine
vnto eternall happines. For it were a
miserable and wofull case, that of
two lying in one bed, the one should
be chosen and the other refused: the
one should inherite the kingdome of
God, the other should lie in the eter-
nall torment of hell fire. To auoide
which*

The proofe
of it.

The duties
mutually per-
taining to
husbands &
their wiues.

3. General
and mutual
duty betwixt
man & wife,
is the iointe
care each of
others chas-
tel chasteitie.

The prooфе
et it.

It is very da-
gerous to
neglect this
dutie on ei-
ther part.
4. General &
mutual duty,
is a iointe as-
fistance in
their house.
hold gouern-

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which miserie, the Holy Ghost in di-
uers places doeth exhort married
folkes to win and drawe one another
vnto salvation. 1. Cor. 7. 16. 1. Pet. 3. 1.

Q. What is the third generall dutie of
men and wife?

A. They must be meanes, or helps,
to keepe and preserue the bodies and
mindes one of another, from the
filthines of whoredome and vn-
cleannes.

Q. Where is this dutie warranted?

A. In the fourc first verses of the
vii. chap. of the 1. Epist. to the Corin-
thians: where it is by the Apostle Paul,
verie largely handled and inforced.

Q. What if married folkes will not
yeeld vnto this Commandement?

A. They ouerthrowe an especiall
end of marriage: and are the cause of
many gricuous and fearefull mis-
chiefes: as Adulterie, Murther, excess-
ive Lealousie, and such like.

Q. What is the fourth generall du-
tie?

A. They must ioyne together, and
affist one another in houſhold go-
vernment,

and of Subiection.

The duties
mutually per-
taining to
husbands &
their wiues.

uernment; for the gouernment, and bewcelding of a family is a principal matter and subiect, whereabout the care and indeuour of man and wife is to be occupied, and that in diuers respects.

First, to oversee the behauour of their seruants and children, that nothing be done to the dishonour of God, and contrarie to dutie.

Secondly, to prouide all such things as may serue for their honest and sufficient maintenance.

Lastly, to preserue and increase such goods and riches, as God of his mercie shall put into their hands.

Q. Wher is this required & approued?

A. For the husband, Pro. 10. 2. 3. 4. 5. and 26. Chap. 13. 14. 15. verses: for the wife. Prov. 14. 1. and 37. almost the whole Chapter.

Q. What if either of the parties neglect their dutie?

A. All will to hauocke, and pouterie commeth like an armed man.

Q. What is the fift generall dutie?

A. The husband & wife, must assist

This dutie is
mutuallie to
be perfor-
med in 3.
Respects.

The proofe
of it.

It is danger-
ous for ei-
ther part to
neglect this
dutie.

5. General &
mutual dutie
is a joint assi-
stance for the
natural wel-
fare of their
estate and
persons.

and

The duties
mutually per-
taining to
husbands &
their wifes.

The reason
of it.

Iob. 2. 9. &
19. 7.

6. Generall
and mutuall
dutie, is a
jointe care
of peace and

The doctrine of Superioritie

and comfort one another, not onely
in sicknesse, but in all miseries, sor-
rowes and calamities.

Q. What is thereson?

A. It is a speciall end of marriage,
that the husband and wife should be
mutuall helps and comforts one to
another: and where can this appeare
so well as in aduersitie? according to
that of the holy Ghost, *A friend is borne*
for aduersitie. Wherefore the holy ser-
uants of God liuing in marriage, haue
in all estates stukke one to another,
and cheerfully performed al duties
of helpe and comfort. Whereas Iobs
wife is greatly condemned by the
holy Ghost as a wicked woman, who
for that when her husband was in mi-
serie, she did not onely increase the
anguish of his soule, but also left and
forsooke him.

*Q. What furthermore are married
folkes to performe ioynly together?*

A. They are to maintaine peace
and agreement amongst them-
selves: and to remoue all disagre-
ement and dissention.

Q. What

and of Subjection.

The duties
mutually per-
taining to
husbands &
wives.

Q. What reasons moue you thus to say?

*A. Verie good reasons, & of weight
and importance.*

For first of all, where discord and
dissentio[n] doeth beare sway, there
the Lord God of peace is not pre-
sent : but rather Sathan the Di-
uell, the father of all discord and
mischief, hath there his seate and
abode: .

3. Weightie
Reasons
moue heere
vnto.

1. Reason.

Secondly, where the man and wife
are rent asunder, there prayer and
other exercises of Religion can haue
no place : at the least-wise, no suc-
celle and blessing. *I. Pet. 3. 7.*

2. Reasons:

Thirdly ; where discord and dis-
sention betweene married folkes do
take place, there nothing doth pro-
sper : for the Lord withdrawing his
blessing, all things goe backward :
yea, waite and consume away as
snowe, or waxe against the heate of
the Sunne : therefore there is great
reason that the husband shoulde
lue in peace and vnitie with his
wife : and the wife with her hus-
band:

3. Reason.

K

Q. What

The duties
mutually per-
teining to
husbands &
thir wiues.

The Doctrine of Superioritie

Q. What is the last generall dutie?

A. Husbands and wiues are to pray
one for another.

7. Which is
the last gene-
ral and mu-
tual dutie, is
most earnest
and continuall
praier one vpon
another: but that
their maried
for and with
estate may be
blesed, and comfor-
t another.
ble vnto them both.

There are 5.
special duties
to be perfor-
med of the
husband to
the wife.
I. Special
dutie of the
husband to
the wife.

Q. Wee haue alreadie spoken of the
generall or common duties betweene man
and wife. Now let vs come to the spe-
ciall and proper duties of the one toward
the other. And first of all, what du-
ties is the husband to performe to his
wife?

ward the
wife, is tha lo
wing apply-
ing of all his
as the husband is the wiues head:
gits & gra- so hath G O D endued him with
ces to the cō excellent gifites and graces, which
fort & bene- hee is in tender loue to bestowe
fit of his wife for the comfort and benefite of the
Such as are
these 4. gifts wife.

following. Q. And what first?

A. He

and of Subjection.

The duties
of the hus-
band to his

A. Hee is to employ that courage
and authoritic which hee hath, wife.
in greater measure then the wo-
man , vpon her safetie and de-
fence , against all cuils and daun-
gers of soule and bodie, against all
outward violence that might hurt
her person, or impaire her life. Of
soule, against al wicked persons, who
might allure and drawe her to com-
mit any sinne to the dishonour of
GOD , and her owne destruc-
tion. This was well knowne vnto
the verie Heathen : as appeareth
in *Abimelech* , speaking to *Sarah*,
Genes. 20. 16. in these wordes,
Beholde,hee (meaning *Abraham*) *is*
the vaile of thyse eyes to all that are
with thee, and to all others. So when
the man is ioyned to the wo-
man in marriage , hee is saide to
spread the wing of his garment o-
uer her, *Ruth. 3. 9.* By which phrase
it is meant, that the Husband must
bee to the Wife, as it were a tower
or wall of defence agaynst all e-
uill.

K 2

Q. What

The duties
of the hus-
band to his
wife.

The Doctrine of Superioritie

Q. What secondly is required?

A. As the Husband is indued with greater strength, and certeine way more fit for labour and all meanees to get and obtaine riches & wealth: so is hee to bestowe that his gift in all lawfull labours and trades, not onely for the maintenaunce, but for the vse and imployment of the care and faithfulnesse of his wife.

Q. But hath he no further to doe?

A. Yes, as G O D hath bestowed vpon him more shapenesse and quickenesse of witte: with greater insight & forecast then the woman: so is he to vse it, to gouerne, and to order her in all things.

*Q. What if so be the husband doth en-
joy worldly wealth and riches?*

A. Hee is to impart, and make them common to the vse of his wife.

Q. How is that proved?

A. First, marriage maketh all things common betweene the man and the wife.

3. Reason,

The proof
of it by 3.
Reasons,
1. Reason.

Againe, the wife must as well exercise and confirme her faith in shewing

and of Subiection.

The duties
of the hus.
band to the

shewing mercie , and doing good band to the
workes : that so she may heare that wife.

sweete voyce of Christ at the day
of iudgement : (*Come yee blessed of
my Father : When I was an hungred
yee gaue mee meate, &c.*) euen as well
as the husband. But this cannot bee,
if outward meanes bee denied, and
withdrawne.

Lastly , examples in the holie 3 Reason.
Scripture are cleare in this poynt,
Pro. 31.20. Luk. 8.3.

*Q. What if so be that the husband will
not performe these things that you haue
spoken of?*

A. Hee doeth not onely despise
and make light of the example of
our Sauiour Christ , who hath be-
stowed his wisedome , strength, ing of the
riches , and euen his heart blood former
vppon his Church : but also shew-
eth that hee is no true and natu-
rall heade : but rather an I-
mage : yea,a blocke void of life and dis-
sense.

The hus-
bands
neglect of
the employ-
ing of the
former
gifts to the
bestit of
his wife, is
dishonora-
ble and dis-
pleasing in
the sight of
God.

*Q. What is the second speciall dutie of
husbands toward their wifes?*

K 3 A. They

The duties
of the hus-
band to his
wife.

2. Special du-
tie of the bus-
band toward
the wife, is,
that he dwell
with her, as a
ma of knowl-
edge, &c.

To the ende
a man may
live with his
wife as a ma
of knew-
ledge; two
things are to

be practised.
1. That he is
to auoyd all
occasions &
offences.

And of these
there are 6.

rehearsed as
they follow.
1. Occasion.

2.

3.

The Doctrine of Superioritie

A. They must dwell with them as
the holie Ghost commaundeth, 1.

Pet. 3.7. As men of knowledge, giuing
honour to the woman, as the weaker
vessell.

Q. What is the Husband to doe, that
he may rightly practise this commaun-
dement?

A. Two things: For first he is to a-
uoyde all occasions and offences,
which may stirre vp & prouoke the
woman to passe her bounds, & com-
mit some sinne.

Q. What are those occasions you speake
of?

A. First, when the Husband doeth
spend his time in idlenesse: and
vnthriftily doeth waste and con-
sume his substance. This will
greatly pierce and wound the heart
of the wife.

Secondly, when hee keepeth or
haunteth ill & suspitious cōpanie:
for she may gather thereby, that hee
is no better then the persons are, in
whom he doth delight.

Thirdly, an angry, vnplesant, and
fierce

and of Subiection.

The duties
of the bus-
band to his

fierce countenance, cast vpō the wife : band to his
will greatly terrifie and prouoke her wife.

Q. But will not reviling, bitter and re- 4.
proachfull words doe the like ?

A. Yes, and therefore the husband
is forbidden to vse them, *Colos. 3.*

19. in these wordes : *Husbandes
loue your wifes, and bee not bitter vnto
them.*

Q. Proceede ?

A. Besides all this, vniust and excessiue icalousie is to bee auoyded : for
why ? It causeth the woman not on-
lie to contemne her husband as no
true Christian : but to rise vp vndu-
tifully to the maintenance of her
good name.

6. Occasion
of offence.

Lastly, when the husband med-
beth with the duties that are peculiar
vnto the wife, hee seemeth to doubt
either of her wisedome : or of her
faithfulnesse, which cannot bee, but
a great disquieting to a Christian
woman.

2. Thing

that the hus-
band is to do
that he may
live with his
wife as a man
of knowl-

ledge, is that
he doe beare
with mani-

Q. What is the second generall thing
that the husband is to doe, that he may
dwell with his wife as a man of knowledge ? fold infirmi-
ties which he findeith to be

K 4

A. When in her.

The duties
of the hus-
band to his
wife.

The doctrine of Superioritie

A. Whenthe wife doth behauue her selfe vndutifullly:the husband is not to wracke and reuenge himselfe vppon her by intemperate speeches, or violent actions : but hee is patiently to beare, and put vp at her handes many iniuries and abuses: as also labour by all good meane to maintaine peace , and to reapre that comforte and benefite by her, wherevnto shew was giuen him of God.

Q. What reasons should moue the husband to behauue himselfe in this manner to his wife?

The Reas. A. Diuerse. And first of all , God sone why he hath not ioyned the man and the wome together , to the ende that so are 4.

the man should oppresse and ty-
rannize ouer the woman , whereby
she may be made worse: but rather
by wise and milde wayes to make
her better ; and so fitte her for his
comfort.

3. Reason.

Againe, albeit she bee a weake
and fraile vessell : yet is shew an ex-
cellent gift of God, seruing for many
excell-

and of Subjection.

The duties
of the hus-
band to his
wife.

excellent ends and purposes: & ther-
fore men are to deal with them in a
tender and charie manner: as men
deale with glasses, and with tender
vessels that are brittle.

Furthermore, the wife is a fellow
heire, (as saith the *Aposite*) with him
of the kingdome of God, and there-
fore the husband is not to abuse her,
who is equall in dignitie and glorie
with him.

3

Lastly, where the husband and
wife are diuided and at dissencion,
there prayer and religion is greatly
hindered: therefore the husband is
to beare many things: yea to denie
himselfe, to giue way and free paßage
to so pretious a thing.

4

Q. But to come to the third dutie, see-
ing that the Husband is the wifes head:
may he not gouerne and order her?

A. Yes, he may and ought; and be-
sides that, admonish and rebuke her
for her faultes.

Q. But may he do that simply and with-
out respect?

A. No, but divers things are to be
obserued

3. Speciall
dutie of the
husband to-
ward the
wife, is to
to rule and
gouerne her

6. Thngs
are required
that the hus-
band may
rule his wife
as he ought,

The duties
of the hus-
band to his
wife.

3. Thing.

The doctrine of Superioritie

observed in the performance of that
dutie.

And first of all, hee must bee
more forward and earnest in repro-
uing faultes committed directly a-
gainst God, then such as are commit-
ted against himselfe, or any other, ac-
cording to the example of *Jacob*. *Gen.*
32. & Job. chap. 2. 10. Whereby is con-
demned the contrarie practise of a
great number.

2.

Secondly, the husband is not to
admonish and rebuke his wife in bit-
ternes and reuenge: but with a signi-
fication of loue, and good will: for o-
therwise he doth vtterly loose all his
labour.

3.

Thirdly, he is herewithall to re-
move the stumbling blocke, or cause
whereat the wife is either grieved, or
falleth into any sinne: this did *Abra-
ham*, *Gen. 21. 12. 13. 14.*

4.

Fourthly, he is not to rebuke his
wife of the same sinne whereof he
himselfe is guiltie: but rather practise
the contrarie vertue: that so he may
winne and drawe her from sinne:
otherwise

and of Subiection.

The dutiess
of the hus-
band to his

otherwise it wil be said, *Physition heale thy selfe*: and his admonition will wite. be ridiculous.

Furthermore, in reprooфе, the husband is to haue a tender regard to the honour and good name of his wife, and therefore he is not willingly to accuse and blame his wife in the presence of others: otherwise it will be verie offensiuе and vnplesant vnto her.

Lastly, as the husband is to condemne vices and sinnes amisse, so is he to commend and praise such vertues and good things, as he seeth in her.

This is a course not onely warranted by God, but sauoureth of loue, and may serue to incourage her in good, and to turne her away from that which is euill.

Q. *What is the fourth dutie of the husband to the wife?*

A. Although the Husbande bee the Wiues heade and superiour: yet is hee not to contemne her, or deale with her as a base

4. Special du-
tie of the hus-
band to his
wife is, that
he do deale
honorably
with her in al
things.

The duties
of the hus-
band to his
wife.

The doctrine of Superioritie
base person or vassall. But because
God hath created her out of a princi-
pall part of himselfe, and ioyned her
so neare vnto him : he is to honour
her, and in all things to governe her
in a reverend manner preferring her
before all others: euen his owne chil-
dren, and them that are most nearely
allied vnto him: remembraunce alwaies
that as she is not the head, so is she
not the foote, but an excellent crea-
ture partaker with him of many gra-
ces and prerogatiues pertaining to
this life, and to the life to come: and
therefore he is not onely to carrie a
reverend estimation of her in his
heart, but to deale with her after the
same manner that the soule being a
principall part of man doeth vse in
gouerning the bodie.

q. Special du-
tie of the
husband to-
ward the
wife is, that
he is to be
cheeretull
with her, notwithstanding
any incom-
brances that
the married
couple may
bring with it

Q. What is a man lawfully to doe?
A. If any trouble, euill, or incombe-
rance falleth out in marriage, he is
not to blame the holy institution of
marriage for the same: or to ascribe
or impute it to the wife: but rather to
accuse his owne sinnes as the cause
thereof:

and of Subiection.

The duties
of the wife
to her hus-
band

thereof: and therefore he is not onely to humble himselfe to God by band, true repentance : but to labour that the image of God may be restored to him, that so marriage may be sweete and comfortable to him, as it was to Adam before the transgression.

Q. Having said somewhat of the duties of the Husband to the wife : Let vs passe auer to the duties of the wife : which are they ?

A. They are diuers. And first of all, it is the dutie of the wife to beare and bring forth children : according to the ordinance of God. Gen. 1. 28.

Q. If the woman had not transgres-
sed, this dutie would haue beeene per-
formed with ease and comfort ; but now the
Lord hath decreed as a punishment, that
woman shalld beare and bring forth chil-
dren in sorrowe and paine. Gen. 3. 16.

The duties
to be perform-
ed of the
wife to the
husband are
7. as they are
henceforth
set downe.

Q. What is to be said to this ?

A. She must notwithstanding this,
patiently beare al trials : & submit her
selfe to the ordinance of God, which
he hath appointed for the increas-
ing, vpholding, and continuance of
mankind

1. Dutie is to
beare and
bring forth
children.

The duties
of the wife
to the hus-
band.

There are
3. Reasons
whence the
wife may
be incou-
rged to beare
children to
her husband

1. Reason.

2. Reason.

3. Reason.

2. Dutie of
the wife to-
ward her hus-
band, is to
nurse and
bring vp her
children.

There are 5.
Reasons to
move Mo-
thers to
nurse their
owne childre

1. Reason.

The Doctrine of Superioritie

mankind vnto the ende of the world.

*Q. What reasons may incourage her
hereunto?*

*A. First of all, for that it is no re-
proach for a married woman to
beare children : but rather a crowne
and honour.*

Againe, God might haue pursued
the sinne of the woman with a grea-
ter punishment in her selfe, and in all
her sexe and posteritic.

Lastly, it is no meanes to hinder
women from saluation and the king-
dome of God : but rather to further
them: as appeareth, *1.Tim.1.15.*

*Q. What is secondly required in the
woman?*

*A. She must nurse and bring vp her
children.*

*Q. How is it warranted that Mothers
must nurse their children?*

*A. First, by the example of many
holy women in the holy Scripture :
as *Sarah, Gen.22.7. Hannah the Mo-*
ther of Samuel, 1.Sam.1.23. and such
like, who performed this dutie, and
are commended for the same by
the*

and of Subiection.

the Holy Ghost.

Besides, the nursing of children is set downe as the note of a faithfull woman, *1. Tim. 5.*

Furthermore, naturall equitie doeth require it : for is it not reason that the woman should nurse that creature, which is a part of her selfe ? and were it reason, that seeing she did giue the child nourishment when it was in her wombe, she should now forsake it, when it is brought forth & committed to her care & tuition.

Fourthly, to what end doeth the prouidence of God yeeld vnto the woman two Pappes, as it were fountains, and that in the most comely and fit place of her bodie ? & besides that, filled them with most sweet and pretious liquor: is it that these excellent things should be dried vp & destroyed? & not rather that they shuld minister fit nourishmēt vnto the infant, & so set forth the glorie of God, the great and most wise Creator ?

Lastly, the holy ghost doth cōdēne certain vnreasonable creatures, as vñ-naturall

The duties
of the wife
to her hus-
band.

2.

3.

4. Reason
mouing mo-
thersto nurſe
their owne
children.

The duties
of the wife
to her hus-
band.

The doctrine of Superioritie

naturall & monstrous, for that they will not tender & nourish their yong ones : as appeareth, Job. 39. 17. 18. 19. much more monstrous and vn-naturall in a mother indued with reason, if she cast off her yong one, who doeth wholly depend vpon her.

If the mo-
ther haue a.
my necessarie
hinderance
that she can-
not nourishe
her childe,
God will of
his goodnes
spare her
therein.

The mo-
thers dutie is
to b: as care-

full to bring
vp childē vñ

to God, in

his nouriſure
willing to
bring them
forth into

the world.

The prooſe
of it.

*Q. But what if the woman through de-
fret or any other great and weightie cause
cannot performe this dutie?*

*A. Then is she dispensed withal: for
why? necessitiſt bath no law: But this do-
eth not discharge them that are able
to doe their dutie.*

*Q. Is there no further thing required
of the woman in this respect?*

*A. Yes, she must bring vp her chil-
dren in the knowledge of God, and
good manners.*

*Q. Why? that is a dutie belonging to
the Husband.*

*A. Yea, and to the wife also: and es-
pecially to her, so long as the chil-
dren remaine vnder her hand, pow-
er, and disposition : which was well
knowne to the Mother of Salomon:
and to the Mother and grandmother*

of

and of Subiection.

The duties
of the wife

of Salomon: and to the mother and to her husband
grandmother of Timothie: as appea- band:
reth by their practise, set downe, Pro:

4.3.1.1. Tim. chapter. 1. ¶ 3.

Q. Have you nothing else for confirma-
tion?

A. Yes, Kings are vsually set downe
in the holy hystoric with their mo-
thers, to the praise of the mother if
the child were vertuous: & to the re-
proofe of her carelesnesse and negli-
gence, if he were vicious & naughtie:

Q. You speake of a troublesome and pain-
full dutie?

A. True: but if the woman will in-
deuour to performe it, she shall not
onely haue the peace of a good con-
science, but also the hand of the Lord
readie to assist and further her.

Q. What is the third dutie of the mar-
ried woman?

A. Subiection: The woman must be
subiect vnto her husband, as vnto
her head.

Q. Where is this warranted and con-
manded?

A. Gen. 3.16. Eph. 5.22. ¶ 24. 1. Pet.

3.1.

The third
dutie of the
wife to her
husband, is
Subiection;

The prooofs
of it.

L

Q. What

The duties
of the wife
to her hus-
band.

What is
meant by
the subiecti-
on of the
wife.

The holy
women of
antient time
are paterns
of such sub-
jection to
their hus-
bands.

No wise-
dome or a-
ny other ex-
cellent gift
in the wife
ought to im-
boden her
to shake off
subiection,
and so to
break the
ordinance
of God.

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Q. What meane you by subiection?

A. When the woman dependeth
vpon, & yeeldeth her selfe vnto the
will, direction and discretion of her
husband : and therefore doeth pre-
sume neither to ouermaister him:
neither to control and make vile ac-
count of his speeches and actions:
neither appoint and command him
what he shal doe, or leaue vndone:
neither yet render checke for check,
rebuke for rebuke, reproach, for re-
proach: from which and the like, the
holy women of God haue euer been
farre of: as may appeare, 1. Pet. 3. 6.

Q. What reason had they to do so?

A. They knew very well, that it is as
monstrous and vnnatural a thing for
the woman to vsurpe ouer the man:
as the feete to direct the eye: or the
loines to rise vp and set themselues
in place of the head.

Q. But sometimes the wife is wiser,
more discrete, and prouident then the
Husband?

A. It is true: but yet this doeth
not overthrowe the superioritie of
the

and of Subiection.

The duties
of the wife
to her hus-
band.

the man : and therefore if occasion be offered to admonish and aduise band. her husband, she is to performe this dutie with humilitie and reuerence ; shewing her selfe more willing to heare, then to speake: to be ruled, the to rule and gouerne her husband.

Q. *What is the fourth dutie of the wife toward the Husband?*

4 Dutie of
the wife to
the hus-
band, is obe-
dience.

A. *Obedience?*

Q. *Is the wife to obey her Husband?*

A. *Yea no doubt: it is a vertue com-
mended by the Holy Ghost in Sarah
Abrahams wife, 1. Pet. 3. 6.*

Q. *What meane you by obeying?*

What is
meant by ob-
edience.

A. *It is to do and practise the com-
maundements of the husband.*

Q. *Must she performe all his comman-
demts without exception & limitation?*

A. *Not so: but so farre forth as they are consonant & agreeable with the word of God: & therfore if he doeth commaund any thing contrarie vnto the will of God, she is not to obey him.* The wives
obedience
to her hus-
band is limi-
ted by the
word of
God.

Q. *Why? Sarah did twise dissemble at the request of her Husband?*

L 2 A. It

The duties
of the wife
to her hus-
band.

The s. dutie
of the wife
to her hus-
band, is to
frame her
selfe to be
like affected
with him.

The doctrine of Superioritie

A. It is true, but that was her great fault, which was rebuked and condemned, even by an heathen man.
Gen. 25.

Q. What say you for a fift dutie?

A. She is to frame and dispose her selfe, to the affection, desire & disposition of her husband.

Q. How is that?

A. She is to practise that excellent precept of the holy Ghost, *Rom. 12. 15.* whervnto al Christians are bound, as namely, Rejoyce with her husband when he rejoyceth, and weepe with him when he weepeth: & therefore she is not frowardly to crosse him in any lawful and indifferēt thing or action, as the manner of some is, who loue to lowre when their husband is cheerefull; and to be merry, when he is heauy: and to draw back when he is forward to any good thing: which behauior as it proceedeth frō a cankered nature: so it agreeth not with the holy consent of marriage, and is the cause of many mischiefs.

Q. What is the sixt dutie of the wife?

A. She

and of Subjection.

A. She must keepe at home, or in her house.

The duties
of the wife
to her hus-
band.

Q. Where is this warranted?

A. First of all by the light of nature: experience hercōf we haue among the heathen.

The 6. dutie
of the wife
toward her
husband, is

to keepe at
home, to o-
versee his fa-
milie,

The proose
of it.

There are
three causes
which
move ynto
it.

Secondly, more effectually by the word of God. Tit. 2. chap. 5. ver.

Q. To what end is this required?

A. For sundrie causes: first of all, not onely for the preseruation of goods and substance: but also for keeping the houſhold in good order in the absence of her husband.

Againe, by that meanes to take occasion to doe ge od for the glorie of God, & the benefit of the Church, which thing appeareth in Jael, the wife of Hebr. Iude. 5 24.25.

Lastly, to auoid suspition of euill, & all occasio that might drawe & allure her to commit any vnlawfull act.

1
2

3

Q. But is the wife so bound to her house, as she is to liue therein as in a perpetuall prison?

A. That is not the mind of the Holy Ghost, but rather an abuse of an holy

The wife is
not to be in
her house as
in a prison
without all
libertie of
going a-

L 3 precept: broad.

The duties
of the wife
to her hus-
band.

The wife
is to haue
her libertie
to goe a-
broad to
three endes
and purpo-
ses.

3. End.
Examples
of such ho-
ly libertie.

2. End.

3. End.

The doctrine of Superioritie

precept: for why? there be diuers rea-
sons or causes why the wife should
depart out of her house & go abroad.

Q. What are those reasons or ends?

A. The first is, to prouide for her
soule & eternal good, by the publicke
Ministerie of the word, & by christi-
an conuerstation amongst y^e faithfull.

Q. What examples haue you bereof?

A. In y^e noble woman, wherof men-
tion is made, 1. Kings. 4. 22. as also in
diuers holy and noble women, Luke
8. and diuers other places.

Q. What is your second reason?

A. Secondly, that the wife may per-
forme the duties of loue, and mercy
and compassion, which are inioyned
by the Lord to euerie Christian.

Q. What lastly?

A. She may and ought to goe a-
broad, sometime for the health of
her bodie, & solace of her mind, that
so she may be the better able to per-
forme all other duties; so that place
Titus. 25. rightly vnderstood, maketh
nothing for the imperious hus-
band, or the slothful & sluggish wife.

Q. What

and of Subjection.

The duties
of the Mai-
sters toward
their Ser-
vants.

Q. What is she to consider in the last place?

A. The wife must be contented to be attired and maintained according to the proportion of her husbands ability and estate.

Q. What if she laboure to exceed it?

A. She doth not only giue cause to her husband to suspect that she laboureth to please the eye of another, rather then his owne: but also indeed wasterh and consumeth his goods, to his great impouerishment and decay: whereof will arise many troubles and mischiefs.

W E H A V E H I-

thereto spoken of diuers

Persons contained in the first Commandement: and

*now let vs speake of the du-
ties of Maisters and ser-
vants.*

Three rea-
sons doe
shew that
Maisters of
families,
owre dutie
toward their
Servants.

Q. Do Masters owe duties to their servants: how may that be proved?

A. By the order that God hath appoin-

The duties
of Maisters
toward their
Servants.

T. reason.

The 2. rea-
son.

The 3. rea-
son.

The doctrine of Superioritie

toward their appointed betweene Maisters and Servants: for why? The Maister is set in a Superior degree ouer the servant: and therefore as in a naturall bodie, the principall members haue a speciall care ouer the base and inferiour; so ought the maister ouer the servant.

Besides, Servants are helpfull and beneficiall vnto their Maisters: for why? they serue not onely for their comfort and defence, but also for their honor, gaine and commoditie; and therefore in all equitie they are bound in some sort to requite their servants.

Lastly, the duties of Maisters are as clearly and fully described and set downe in the word of God (as appeareth in the old & new Testament, and namely, *Prov. Exod. 21. Deut. 15. Ephes. 6. Col. 4.*) as the duties of servants: all which were to no purpose, if Christian householders ought nothing vnto their servants.

Q. what are the duties that they do owe?
A. Diuers. And First of al, househol-

ders

and of Subiiction.

The duties
of Maisters
toward their
seruants.

ders are to care and bring vp their seruants in the true knowledge of God, and his sincere religion : that so they may not only worship the Lord aright; but also attaine vnto eternall happines in heauen : which is the chiefe end of the life of man, and of all the graces of God bestowed vpon him.

The 1. dutie
of the Mai-
ster is, to
bring vp his
seruants in
the true
knowledge
and religion
of God.

There are
4. reasons
moving
hereunto.

I.

*Q. What reasons haue you to proue
that this ought to be performed by Hous-
holders to their seruants?*

A. First, if euerie Christian ought to haue a care of the saluation one of another, and to that end to employ all good meanes that they can, both by themselves and by others : then are Maisters more to doe the same to their seruants, because ther is a more straight bond betweene the Maister and the seruant, then betweene Christians one toward another: for why? in the Fift Comandement, as Housholders are contained vnder the name of Parents: so vnder the title of children, are seruants comprehended.

Againe, there is no doubt, but that when

**The duties
of Maisters
toward their
Seruants.**

The Doctrine of Superioritie

when the Lord commanded his people, that they should whet his word and law continually vpon their children: as appeareth, *Deut. 6. 6. & 11. vñ.* under the name of children, he also containeth seruants.

3 Furthermore, *Abraham* was not ignorant of his dutie in this respect: for why? the Holy Ghost doth commend him: *Gen. 18.* for that he both did and would teach and instruct his housshould in the knowledge and obedience of the will of God.

4. Reasons.

Lastly, al þ faithful seruants of God continually followed his example: as may appeare that many in the Scripture are not only comended for that they themselues did knowe, serue and feare the Lord: but for that their housshould, bytheir meanes, did the same; & were in þ like happy estate.

**Examples of
Maisters
carefull to
traine vp
their
seruants in
the true
feare and re-
ligion of
God.**

Q. Where doeth this appeare?

A. *Act. 10.* in *Cornelius.* *Rom. 16.* in the housshould of *Aquila & Priscilla*; the like we read of the *Taylor* & his family. *Act. 16.* & of diuers others: amongst which *Joshua* saith confidently: *I and mine housshould will serue the Lord.*

Q. You

and of Subiection.

The duties
of Maisters

Q. You haue said very well: but what if toward their all these reasons will not preuaile with Seruants, Maisters and Housholders?

A. Then let their owne gaine and commoditic moue them.

This may be a 5. rea-
son to the former pur-
pose.

Q. What meane you by this?

A. Doubtlesse they can neuer haue good & faithfull seruants, seruing for their commoditie, without religion and the truc feare of God.

The religi-
ous seruant
is the most
profitable
seruant.

Q. How can you make that manifest?

A. First, a religious seruant that fea-
reth God, doth tremble & is afraid to do any thing, that may hurt or in-
damage his Maister; yea to do so much
as offend him.

It is proved
to be so, by
3. reasons,

1.

Againe, he wilbe as diligēt to pro-
cure the comfort & cōmoditic of his
Maister, as his owne; & therefore is as
faithfull in the abſēce of his Maister,
as whē he is presēt: example whereof
we haue in h̄ seruat of Abrahā. Gen. 24

2.

Lastly, the Lord wil bleſſe the house
where such a seruant is: and will prof-
per and giue succetſe to all that lie ta-
keth in hand.

3. Reason.

Q. You speake the truth: for this ap-
peareth in Joseph, Jacob, David, and
such

The duties
of Masters
toward their
Servants.

It is the du-
tie of Mas-
ters toward
their ser-
vants, to
use all incans
that they
may to
bring them
to the true
knowledge
and faie of
God
1. meanes.

2

3

4

5

The doctrine of Superioritie

such like. But what is the Master to do,
to bring his servant to that passe and
state you speake of?

A. Although he is not to usurpe
and take vpon him the functions and
duties proper to the publicke Minister
of the word of God (for that
were to bring woe and confusion vp
on himselfe: yet may he lawfully and
with the blessing of God, performe
diuers duties: and yet keepe within
his owne limits and compasse.

Q. What are they?

A. He is to exhort and inforce his
seruants to resorte to the publicke
Ministerie of the word.

Secondly, he is to read himselfe,
or cause to be read in his house con-
tinually the holy Scriptures.

Thirdly, he may impatt to his ser-
uants the things which he hath lea-
ned, either by reading or hearing.

Fourthly, he must examine and
make triall how they profit by the
publicke exercises of religion.

Furthermore, he is daily to pray
with and for his seruants, that God
may

and of Subjection.

may give them knowledge and faith
in his holy word.

The duties
of Masters
toward their
Servants

Lastly, by his holy and Christian example and conuersation, he is to bring them to a loue and delight in the knowledge and practise of true religion.

Q. But what if Servants will not profit but contemne the word of God, & all good admonitions: continuing stil unfaithfull to their Masters, and rebellious against God: what is the Master then to do as a further dutie?

A. He is to vse correction and discipline.

Q. But may a Master correct his servant?

A. Yea no doubt: for it is a thing warranted both by the word of God, and light of nature, as also by the consent of all nations.

Q. That he may performe that dutie in the right manner: what rules are to be observed therein?

A. He is to put a difference amongst his servants in regard of their age, sexe, disposition, and other proper-

T. To the v-
sing of the
correction
of servants
aright, four
rules are to
be obser-
ued.

ties: 1. Rule.

**The duties
of Maisters
toward their
Seruants.**

The doctrine of Superioritie

ties : for one sort is not to be dealt withall as another.

2. Rule.

Secondly, he is to dispence & proportion correction, according to the nature & measure of the offence: and therefore he is not egerly to pursue small faults, and ouerpasse great: nor extreamly to reuenge offences against himselfe, & to make light account of sinnes committed against God, and the saluation of the seruant.

3. Rule.

Thirdly, he is not to correct and trouble himselfe, about euery fault, but lightly to passe ouer small offences and infirmities.

4. Rule.

Lastly, he is not to chastise his seruant in bitternes & reuenge : but in loue & cōpassiō: that the seruant may plainly see, that it is done for his be-nefite and welfare.

Q. What kinds of punishment or cor-rection is he to use?

A. Diuers, according to the nature of offences; as words & admonition, sometime more mild, sometime more vehemēt: now & thē stripes and correction of the hand, & if all this will not serue, as a desperate and infectiōus member, he is to be remoued & expelled

and of Subiection.

expelled out of the family. All this is warranted from the word of God; and example of his best seruants.

The duties
of Maisters
toward their
Seruants.

Q. *What is the third generall thing that the Maister is to performe toward his servant?*

A. That which is comanded by the Holy Ghost. Col.4.1. in these words: *Ye Maisters doe, or offer to seruants that which is good and equall.*

Q. *What particular duties doeth this generall Commandement containe?*

A. Diuers. And first of all they are not to keepe away their seruants hire & wages: (as wicked *Laban* did from *Jacob*. Ge. 29.23.) but pay & discharge that which was agreed vpon: which is required by the Lord of Maisters.

And there is great reason thereof: for why? by the very light of nature, the labourer is worthie of his hire. *Mat. 10.1. Tim. 5.18.* therfore to keep away the seruants or hirelings wages, is in many places condemned as a grievous sinne in the sight of God.

Secondly, they are to teach & instruct their seruants & apprentices in the knowledge and skill of those Arts, Trades, and Misteries, for the obtaining

3. Dutie of
Maisters to-
ward their
Seruants,

that they
deale equal-
ly and iustly
with them.
To the end
Maisters
may deale e-

qually and
well with
their ser-
uants, &
things must
be practi-
sed.

1. Dutie be-
longing to
the Maisters
equall dea-
ling with his
Seruant.

2. Dutie be-
longing to
equall dea-
ling with the
Seruant,

The duties
of Maisters
toward their
Seruants.

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obtaining whereof, they willingly bound themselues with them : and therefore to disappoint and deceiue them when they haue receiued their money, and employed their time and labour about their owne comoditic, it is plaine, and vnnaturall falsehood: and euен contrarie to equitie and reason, whatsoeuer colour and pretence they may set vpon the matter.

Q. *What say you thirdly?*

3 dutie be-
longing to
equall dea-
ling with
the seruant.

A. Maisters, when they commaund their seruants any thing, they are to make their whole minde and purpose fully knowne vnto them : and not to speake vnto them (either through negligence, and pride : or disdaine and impatience) imperfectly, and as it were in a riddle or darke speech : whereby the seruant hanging in suspence, knoweth not what to doe, and what to auoid: according to the example of *Abraham, Gen. 24.* whose wisedome and equitie, all Maisters are to follow : for why ? it were vnreasonable, & tyrannicall, to deale heardly with seruants for not doing that

and of Subiection.

that thing which they knew not.

Fourthly, maisters are to command nothing that is hurtfull and daungerous either to the body or to the soule of their seruants. As for example, to lie and speake vntruthe: to picke or steale: to commit whoredome or vncleannessse: to fight desperate fraies: to murther and shed blood in the vniust & diuellish quarrell of their Maister, and such like: in which respect diuers persons are condemned, and noted with infamie in the holy Scriptures: As *Putipher* wifc alluring *Joseph* to vncleannessse. *Ab-solom* commaunding his seruants to murther his brother *Amnon*: the like is to be seen in *Saul*, *1. Sam. 21*. In the high priest, *A&t. 24*. and many other. For doubtlesse it is a most vniust and cruell thing, that whereas the maister ought to haue a speciall care of the good estate of their seruants, both in respect of their soules and bodies, to command any thing that should endanger either of both, which the Prophet *David* knew right well, & theretofore

The duties
of Maisters
toward their
Seruants.

4. Thing be-
longing to
good and e-
quall dealing
with Seruants.

The duties
of Masters
toward their
Seruants.

The Doctrine of Superioritie

forse would not drinke the water that
was brought to him with the daun-
ger of his seruants.

5. Dutie of
the Master,
toward the
Seruant, to
the end hee
may deale e-
qually with
him.

Q. What is the fift dutie?

A. The master is to command those
things which the seruāt is able to be-
weeld, performe, & bring to passe: &
not the things that do exceed his a-
bilitie & strength: according to the
example of cruel *Pharaoh*, who laid
such heauy burdens, & charges vpon
his poore seruants the Israclites, that
they were inforced to groane and be
weary of their liues. This is to deale
worse with a reasonable creature, and
one that carrieth the Image of God:
thē a good man will deale with a bruit
beast: For(as the holy Ghost saith)

Pro. 12.10. A good man pitteth his beast

Q. Now proceede?

6. Dutie be-
longing to e-
qual dealing
with the
Seruant.

A. Although a seruant is not vnre-
uerently, & at all times to answer his
master, admonishing and rebuking
him: yet is he in some weightie cau-
ses and respects, to giue his seruant
leauue to answer for himselfe: accor-
ding to the example of *Job, ch. 31. for*
otherwise the most innocent should
be

and of Superioritie.

The duties
of Maisters
toward their
Seruants.

be condemned as guiltie; which were
a most vniust and vnreasonable
thing: and therefore the seruant
must be suffered to make his iust and
lawfull defence.

Q. What further haue you to say?

A. Seuently, the Maisters are not ^yDutie be.
alwayes to weare and consume their longing to
seruants about their owne commo- equal dea-
ditie and profit: but at the last, & that
in due time, to giue them leauie to pro- ling with the
vide for themselves by some honest
& lawfull means. Which thing *Jacob*
in all reason doeth require of *Laban*,
Gen. 20. & herewithall when seruants
haue consumed their strength, & co-
tinued many years in faithful seruice,
they are not to bee sent away with
empty hands, but the master is to re-
quite them in some sort according to
his ability. These things are coman-
ded by the Lord, as things iust and
equall: *Deut. 15.* & in other places of
the law. How greatly, vniust & cruell
dealing with seruants, displeaseth the
Lord, we may read, *Ier. 34.*

Q. What yet further?

A. The maister is to tender & main-

M 2 taine

The duties
of Masters
toward their
Seruants.

8. Dutie of
equal dea-
ling with
the Seruant

9. Dutie of
equall dea-
ling with
the seruant.

The doctrine of Superioritie

taine his seruant when he is sicke, and
vnable to prouide for himselfe: as al-
so to vse all good meanees for the re-
couerie of his health: for it were vn-
just to vse the health of the seruant,
and then to forsake him in his sick-
nesse: in conscience wherof the Cen-
turian, (as appeareth, Mat. 8.) resor-
teth to our Sauiour Christ to obtaine
recouerie and health for his seruant,
who the lay in extremitie of sicknes.
And a certayne *Philistim*, is noted of
crueltie, 1. Sam. 30. 11. 12. 13. for that
he forsooke his seruant, and left him
destitute of al necessaries, being now
sick and vnable to attend vpon him.

Q. What say you in the last place?

A. When the seruant dieth, the mai-
ster is to see him committed to the
earth, by honest and comely buriall.
This is a dutie, which one Christian
oweth to another: and therefore is a
Christian master to perform it, much
more to his seruant, which hath fini-
shed his life in his seruice: of this was
Isaac mindful, as appeareth in the bu-
riall of *Deborah*, his wiues nurse and
seruant.

Of

and of Subiection.

The duties
of Seruants
to their Ma-
sters.

OF THE DUTIES

of seruants towards
their Maisters.

I. Dutie of
Seruants to
their Ma-
sters is loue.

Q. **V**WE heard before of the du-
ties of masters toward their
seruants : let vs now come
to the duties of seruants toward their ma-
sters. What is the first dutie ?

A. **Loue.** The seruant must loue his
maister.

Q. You say well: for without this, the ser-
uant can do no dutie in the right manner,
or acceptable to God. But can the seruant
easily performe thys dutie ?

A. No: It is an hard matter in this cor- It is a hard
ruption of mans Nature to performe thing for
it to any man: but especially for ser- Seruants to
uants toward their maisters. loue their
Maisters.

Q. How commeth that to passe ?

A. By reason of the inward pride, The reason
whereby euery man hath a desire to of the diffi-
be aduanced aboue others: as also cultie.
for that by the light of nature, we all
loue libertie, and hate bondage and

The duties
of Servants
to their Ma-
stirs.

By 3. reasons
servants may
induce their
heartes to
loue their
Masters.

1. Reason,

2.

3.

Servants re-
ceive diuers

nefites from
their Masters

1. Sort.

2. Sorte.

The Doctrine of Superiorite

seruitude as a punishment for sinne.

Q. By what reasons may servants be in-
duced to loue their maisters?

A. First of all, if they wil be accoun-
ted true Christians, & the seruants of
God, they are to loue all men in ge-
nerall: yea euen their very enimies:
therefore much more their maisters,
to whom they are nearely bound.

Againe, maisters doe beare and re-
present the person of Iesus Christ,
the great maister and Lord of the
whole world: and therefore if they
loue Iesus Christ, they must needs
loue their earthly maisters.

Lastly, maisters are instruments
and meanes wherby the Lord couey-
eth many graces and benefites vnto
seruants.

Q. What are those?

A. An house, an habitation, together
with a lawfull calling to attend vpon,
sones of be- which is not every mans case.

Secondly, masters do free their ser-
uants, and defend them from ma-
ny disgraces, iniuries & oppressions,
which otherwise they should suffer at
the

and of Subiection.

the hands of them, who are mightier
then themselues.

The duties
of Seruants
to their
Masters.

Furthermore, maisters direct their seruants in a course seruing to their 3.Son.
comfort and benefit : who of them-
selues, would runne hedlong into a
number of miseries & destructions.

Lastly, if they be Christian masters, 4.Son.
they haue not only a care for the out-
ward estate of their seruants, in mini-
string to them such things as are ne-
cessarie, but principally they haue
care of þ eternal saluatiō of their souls

Q. Your reasons are effectual to perswade:
and haue prenailed with such, who were
induced with any grace of Gods spirit,
which thing they haue declared, not onely
by a tender care of the good estate of their
Masters, but also by amiable countenan-
ces, and sweet behaviour, as appeareth
by divers in the holy scripture. But now
what is the second dutie of seruants to
their Maisters?

A. Reverence, and Subiection.

Q. Where is that warrated & required?

A. Ephes. 6.5. 1.Pet. 2.18:1. Tim.6.

1. Tit.2.9. In all which places re-

2. Dutie of
Seruants to
their Mas-
ters,

is rever-
ence & sub-
iection.

The prefe-
uerence of it.

The dutie
of Servants
to their Ma-
sters.

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uerence and submission is required,
at the hands of servants toward their
Maisters.

*Q. But what shoulde move them to per-
forme this dutie?*

There are 3.
Reasons mo-
ving to this
dutie.

1. Reason.

*A. Diuerse reasons. And first, the
Maister is aduaanced and lifted vp
into an higher degree of prehemi-
uence then the seruant: and therfore
it is his dutie to stoope down to him,
as his superiour.*

2. Reason.

*Againe, the state and condition of
the maister is better then that of the
seruant in the outward respect: there-
fore he must honor him as his better*

3. Reason.

*Lastly, the master taketh his autho-
ritie ouer the seruant, from no crea-
ture in heauen or earth, but onely
from God himselfe. Rom. 13. Pro. 8. &
therefore the seruant cannot resist
his Maister, or contemne him: but he
must needs resist God, and despise
his maiestie.*

The Seruant
is to reue-
rence his
Master.

1. In heart
inwardly.

2. outwardly
And that also
diuers wayes

*Q. Is the seruant onely to reuerence the
maister inwardly in his heart?*

*A. No: he is to expresse it outward-
ly, and that diuers wayes.*

First

and of Subiection.

The duties
of Servants
to their Ma-
sters.

1. In counte-
nance.

2. In Speech
and wordes.
And that s.
wayes.

1. Way.

2.

3.

4.

First of all, in his countenance: for why? he is not to looke vpon his Maister, with a light, stubborne, proud and disdainfull countenance.

*Q. Is he not to shew reuerence and sub-
iection in his verie speech and wordes?*

A. Yes, and that diuers waies. And first he is to yeeld to his Maister titles of reuerence, and honour, according to his place and estate. 1. King. 2. and. s.

Secondly, he is not to gaine-say and contend with his Maister, except it be in a matter of great importance and necessitie; and yet the same with reuerence and submission.

Thirdly, he must not answere againe, when he is admonished or rebuked. *Tit. 2. 9.* this is a signe of a rebellious heart, and an occasion of much euill. *Prov. 15. 1.*

Furthermore, he is not to speake vnreuerently or scoffingly of his gouernours behinde their backe, as is the manner of some wicked seruants.

Q. What say you lastly?

A. The

The duties
of Servants
to their Mai-
sters.
5. Way, of
shewing re-
uerence.

The doctrine of Superioritie

A. The seruant is not to murmur, grudge, or repine at his estate: namely, that he is a seruant and in subjection: but willingly submit himselfe to his estate: 2. Cor. 7. 20. Ephes. 6. 7. And there is great reason therof; for if the Lord (who can as easily make a Maister as a seruant) did not see it good for his owne glorie, and the benefit of the seruant, he would never haue called him thereunto.

Q. But is it not a great temptation for a seruant to yeeld all this that hath bin spoken of, to a crooked, churlish, and a wicked Maister?

A. It is so : but yet a seruant is to comfort and arme himselfe out of the word of God, by these considerations.

There are 4.
Reasons of
great force
to moue Ser-
uants to loue,
reuerence, &
obey, euen
wicked and
churlish mas-
ters.

1. Reason.

2.

First, that albeit the Maister doeth abuse his place and estate: yet it is the Lords, and from the Lord: and therefore in yeelding seruice to an euill and cruell Maister, he doeth it to the Lord, who will shewe himselfe good and gratious vnto him.

Secondly, hereby seruants shall by patience

and of Subiection.

The duties
of Seruants
to their Ma-
isters.

Patiencē be conformed to Christ Ie-
sus their Lord and Maister. 2. Pet. 2. Iters.
Chap. ver. 18. 19. 20. 21.

Thirdly, they shall by their pati-
ence & willing suffering, adorne and
bring credit to the Gospel. 1. Tim. 6.
Chap. 1. 2. ver.

3.

4

Lastly, the worst estate of seruants
amongst such as are reputed Christi-
ans : is better and more tollerable,
then the state of seruants amongst
many nations : where seruants haue
bin and are subiect to all manner of
disgraces, crueltie and tyrannie : as
appeareth both in the Scripture, and
in prophane Histories.

Of



The duties
of Schoole-
maisters to-
ward their
Schollers.

The doctrine of Superioritie
OF THE DUTIES
of Schoole-maisters to
their Schollers, and Schol-
lers so their Schoole-
maisters.

Q. R emaine there yet no other du-
ties belonging to the fist Com-
maundement?

A. Yes, and that of two other sorts,
respecting one another ; to wit, of
Schoole-maisters to their Schollers,
of Schollers to their Schoole-mai-
sters : of aged and graie-headed, to
the yonger sort : and of the yonger
sort, towards their auntients.

Q. But doe Schoole-maisters & schol-
lers belong to this Commaundement?

A. I no doubt, not onely by reason
of that relation which is betweene
them, but for that the duties of them
both, are of great and profitable con-
sequenth to the Church and common
wealth, as all men knowe by experi-
ence, and cannot fitly be referred
to any other commaundement but
to the fist.

Q. Then

S
and of Subiection.

The duties
of Schoole-
masters to-

Q. Then let vs speake of them both a-
part : and first of all, what duties are ward their
Schoole-maisters to performe to their Schollers,
schollers ?

3. Duties be-
long to the
Schoolema-
ster in ref-

A. First of all, teaching, & instructiō.
Secodly, discipline or correction.
Thirdly, Example or couersation.

pect of his
Schollers.

Q. Wherein is the Schoole-maister to
traine and instruct his schollers?

1. Instructiō;
2. Correctiō
3. Goode ex-
ample, or co-
uersation.

A. First of all and principally in
diuine knowledge.
Secondly, in humane learning, or
literature.

Schoolemai-
sters a e to
instruct their
Schollers in

Q. What meane you by the first?

2. things.

A. The knowledge and vnderstan-
ding of the will of God contained in
the holy Scriptures, cōcerning faith
and saluation : the true worship of
God, and all duties towards man. For
the attaining whereof, he is to traine
vp his scholler at fit and conuenient
times, in some catechisme skilfully
penned, cōprising the sum of Chri-
stian Religiō. In the deliuerie where-
of, he is to behauē himself with great
wisedome, reverence and holines.

1. In diuine
knowledge.
2. In humane
learning.
What diuine
knowledge
is.

And after
what maner
it is to be
taught.

Q. To what purpose is all this? doth not
humane

The duties
of Schoole-
masters to
their Schol-
lers.

Humane
knowledge
insufficient
without di-
vine.

Humane
learning
what it is,

And after
what maner
it is to be
taught.

With good
skill and un-
derstanding.

*The doctrine of Superioritie
humane learning suffice for the adorning
and commanding of a man?*

A. No: for without religio, humane
learning is a prophane thing, seruynge
for nothing but to putte vp a mans
heart with pride, to take away excuse
from him before God, and to arme
him with boldnes to oppose him-
selfe against the word of God, and
the holy truth contained therein, as
may appeare in the heretickes , A-
theists, & prophane contemnors of
Religion in all ages.

Q. *What meanes you by humane Lear-
ning?*

A. Reading, Writing, Grammer,
with the rest of good Artes and Sci-
ences.

Q. *In what maner is the Schoole-mai-
ster to traine the child to the knowledge
of these things?*

A. Hercunto , are required diuers
things. First of all, skill and know-
ledge: that is, he must know and vnder-
stand the things that he teacheth
to another, least through ignorance
he conuicteth into the minde of his
hearer,

and of Subiection.

The duties
of Schoole-

hearer, many errors and vnruthes, masters to.
which will easily take impression in ward their
tender hearts, & hardly be remoued, Schollers.
when they attaine to further age.

The second is diligence and pain-
fulnes ; which consisteth in often 2. With dili-
reading to his Scholler, often hea- gence and
ring and examining him ; with cal- painfulnes.
ling ouer things before heard : and
lastly , invring him to dispute and
conferre with his fellowes and e-
quals: by all which, memorie is con-
firmed, the wit sharpened, and the
minde furnished with matter and
knowledge fit for euery purpose.
Without this, a long time is spent,
and little or no fruit doth ensue, al-
though the scholler be of a good ca-
pacitie.

Thirdly , he must vse all allure-
ments to draw his schollers to hear- 3. With all
ken vnto him, and to loue learning; good allure-
as gentlenesse, mildenesse, patience, meats & in-
commendation of Learning , with courage.
gifts and rewards vpon occasion. ment to his
And on the contrarie part, he is to a-
uoide hastines, and boisterousnes of
affection;

**The duties
of Schooles**

matters to-
ward their
Schollers.

The doctrine of Superioritie

affections ; a sharpe & scuere counte-
nance, with impatience, & such like.
All which serue to harden the heart
of the scholler, to cause him to hate
and flie learning : to dull and alto-
nish his wit, so that either he cannot
conceiue and vnderstand that which
is deliuered ; or is made vnable to
repeate that againe, which was be-
fore conceiued. All which is plaine
by common experience.

* With dis-
cretion.

The fourth thing is discretion ;
which consisteth in discerning and
considering the nature and dispositi-
on of the scholler, together with his
wit and capacitie, to the end that he
may rightly and skilfully let loose or
hold in the raines of his gouernmet ;
as also measure and proportion the
precepts which he giueth ; to the end
that he neither oppresseth his wit
and capacitie with too much , or suf-
fereth them to languish and impaire
with too little. This was wisely consi-
dered of the very heathen, as may ap-
peare in their books of the trayning
vp of youth.

Q. B.M.

and of Subiection.

The duties
of Schoole-
masters to
ward their
Schollers.

Q. But what say you of the secōd generall
thing required of a Schoolemaster, name-
ly, Discipline, and Correction?

A. I say, it is most necessarie to be v-
sed, for without this, the scholler will
cōteynne the maister, cast off all care
of learning, and corrupt his heart
with all manner of vices; in somuch due Corre-
that he will proue, not onely void of
learning, & all cōmedable vertues,
but a monster in life & conuersation.

Q. But how is he to use Discipline, and
Correction?

A. First of all, he is not so much to
correct him for learning, and want
of wit and capacitie, or any naturall
defect; as for euill manners, stubbor-
nies, idleness, negligence, & such like.

Againe, in correction, he is to re-
spect the qualtie of the offence,
namely, how great or how small, for
both are not to bee corrected with
like measure: but the great is to bee
corrected with great, the small with
a smaller kind of punishment.

Q. It may be gathered out of your words,
that a scholler is to be brought up, not only

2. Dutie of
the Schoole-
master to
ward his
Scholler, is
due Corre-
ction.

2. Things re-
quired to the
right use of
the Schoole-
masters cor-
rection.

I.

2.

The duties
of Schoole-
maisters to
ward their
Schollers.

The doctrine of Superioritie

in learning, but in good manners?

A. There is no doubt of that, for without good manners, learning, and wit (be they never so excellent) are not onely disgraced and deformed, but utterly fruitelesse, and like a ring of gold (as the Prophet in another sense speaketh) in a swines snout.

Q. For the furtherance whereof, how is the Schoole-maister to behauise himselfe which is the third generall thing you speake of?

3. Dutie of
the Schoole-
master to-
ward his
Scholler, is
good exam-
ple o' life, &
conuersation.
The reason
of it.

4. Dutie of
the Schoole-
master, is to
pray often,
both with
and for his
Schollers.

A. He is to walke before the eyes of his scholler, in a wise, holy, sober and comely behauour. The reason whereof is, for that the schollers are readie to follow the example of their Mai- sters in all things, whether good or euill: as we may see in the schollers of Plato, Aristotle, Pythagoras, and such like.

Q. Is not the Schoole-maister to pray often with, and for his schollers?

A. Yes, for without that, small or no successe is to be looked for.

Of

and of Subiection.

OF THE DUTIES of Schollers to their Schoole-maisters and Teachers.

The duties
of Schollers
to their
Schoolema-
sters.

Q. Having spoken of the duties of Schoole-maisters, equitie and order doth require to speake of the things that Schollers ought to performe; what say you to that?

A. The things which they are to performe are diuerse.

The first concerneth themselues. The second hath respect to their Maisters. The third containeth their behaviour to all men in generall.

Q. What say you of the first, which concerneth themselues?

A. That which they are to performe in regard of themselues, and their owne good, is two-fold.

For first of all, they are to give diligent care, attention, & heedfulness to that which is taught and deliuered.

Secondly, they are to labour, that

3. Sortes of
duties to be
performed
of Schollers

to their

Schoolema-

sters.

1. Sort of the
which there
are 2.

N 2 they

The duties
of Schollers
to their
Schoolema-
sters.

The Reason
of the first
dutie.

The Doctrine of Superioritie

they may profit therin.

Q. Why is the first required?

*A. Because that without diligent hear-
ing and attention, teaching and in-
struction, be it never so plaine, whol-
some, & excellent, it is in vaine: like
as if a man should sing vnto a deafe
earc; for hearing goeth naturally, and
in order, before vnderstanding,
whetevpon Schollers in all lan-
guages are termed by the name of
hearers.*

*Q. But how shall Schollers profit and in-
crease by that which they heare?*

*How the 2. A. They are to avoiid some things,
dutie is to be and performe some other.*

*performed
that the Schol-
ler may pro-
fit.*

*Things to
be avoyded
which hin-
der profiting*

*Q. What are the things they are to avoiid
A. Idlenesse, excessive eating, drink-
ing, sleeping, recreations, the com-
panie of idle & vaine persons, amou-
tous, and such like. By all which
meanes a man doth fruitlesly mis-
pend his time: blunt and dul his wits,
and weaken his memorie.*

*Things to
be practised.
for the profit
of the Scho-
lar.*

*Q. What is he to performe?
A. To call to mind things heard, of-
ten and seriously to meditate therof,
consering*

and of Subjection.

The duties
of Schollers
to their
Schoolema-
sters.

conferre thercof with others, and be
readie to teach them the things hec
himselfe hath learned.

Q. What say you of his dutie towards his ² Sort of du-
Maister? ties. Of the

A. His ductie containeth three
things.

For first of all, hec is to loue his
Maister, as an other parent, yea and
in some respects more then his na-
turall Parent.

Secondly, hec is to reverence, and
honour him.

First of all, in his heart and affec-
tions.

Secondly, in his speech, both in ² In speech,
the presence, and absence of his present, or
Maister.

Thirdly, in outward gesture and ³ In gesture
behaviour.

By all which outward effects, is
laid open the inward reverence and
honour of the heart.

Q. What is the third dutie?

A. Thankfulnesse, which containeth ³ Dutie is
all meanes which serue to require ^{Thankful-}
the loue, care, labour, and tractarie ness.

The duties
of Schollers,
to their
Schoole-
maisters.

The doctrine of Superioritie

of his Maister, with all fruits and be-
nefites ensuing thereof : in which
regard manie are renowned & com-
mended, euен in prophane Histories,
as *Alexander the great*, to *Aristo-*
tle his Maister.

Contrariwise, all such haue bee[n]e
condemned as vnnaturall monsters,
which haue shewed themselues vnt-
thankfull or vnkinde towards their
Schoole-maisters, & Fathers in lear-
ning; as that M[on]ster of Nature *Nero*,
towards his Maister *Seneca*: So certain
yong Schollers (as appeareth in *Pru-*
dentius) who with their stiles and pen-
kniuies bereaued their Christian ma-
ister of his life; vpō all which hellish
Vipers, afterward came the horrible
vengeaunce and iudgements of
God. And not without cause, see-
ing they did in a hellish manner vio-
late and transgreſſe this fist com-
mandement.

Sort of the
duties of
Schollers,

Q. Say somewhat of the third and last
thing, namely the behaviour of Schollers
before all men in generall.
A. As their bringing vp is more ex-
cellent

and of Subjection.

cellent then others, so are they to excell others in behaviour.

Q. How to excell?

A. In Religion, courtesie, humilitie, humanitic, comelines, and order in eating and drinking, talking, recreations, entertainments, salutations, & such like. According to the rules and precepts which they haue learned, not only out of the Scripture & word of God, but out of the writings of ciuil & political men. And therefore in this respect, are condemned al which professing learning, are yet in their maners & behavior proud, prophane, noisome, inciuil, & vncomly, wherby they are so farre off from adorning, & comending good learning, y^e they doe most notably deface it, & coole the affections of many towards it.

The duties
of Schollars
to their
Schoolma-
sters.

They are to
excell others
that want
good educa-
tion, in their
whole carri-
age, and be-
hauing of
themselues

toward all

men.

OF THE DUTIES OF
the elder and yonger sort.

Q. W^e are now come to the other sorts, whereof we speake before: and first of all, we are to begin with

The duties
of the Elder
toward the
younger.

2. Things
to be consid-
ered conser-
ning the el-
der persons.
3. The ver-
ties whiche
with they are
to be indued

2. The du-
ties which
they are to
performe to-
ward the you-
ger in yeares

The vertues
which ought
to bee in the
Elder are ma-
nie, as the A-
postle setteth
them downe

Tit. chap. 2.
vers. 1, 2, 3.

The duties
of the Elder,
part 4.

I.

The Doctrine of Superiorities

the elder sort, what say you of them?

A. For the better handling of that
which concerneth them, we are to
consider what vertues and properties
are required in their persons.

Secondly, what they are to per-
forme, being thus qualified to the
younger sort.

Q. What are the vertues or properties
required in the persons of ancient men
and women?

A. The most of them are set downe
in the first, second, & third verses of
the 3. chap. of the Epist. to Titus. The
words are these. But speake also the
things which become wholesome doctrine.
That the elder men be watchfull,
grave, temperate, sound in the faith, in
loue, and in patience.

The elder women likewise, that they
be in such behaviour as becometh beli-
efesse, not false accusers, nor subject to
much wine, but teachers of honest things.

Q. What duties are ancient men to
performe?

A. They are to instruct & informe
yong men in the knowledge of God,
and

and of Subjection.

and of his most holy will.

Aguine, they are to exhort and incourage them to all good and vertuous duties to God and man.

Besides this, they are to dissuade them from evill, and to censure them when they swarue from a right course.

And in conclusion they are to extreple all good vertues which they haue learned, either by the word of God, or their owne experiance in their liues and conuersation.

Q. *What will follow of all this?*

A. Great fruit and benefit to the lowing both yonger sort: and their graie haires vertues and shalbe a crowne of glorie to them-
duties of the
Elder sort.

OF THE DVTIES

*of the yonger sort unto
their Elders.*

Q. *Let vs proceede unto the duties
of the yonger sort unto their
Elders?*

A. Thosc s. sortes.

*The duties
of the Elder,
toward the
yonger.*

The dutie
at the year
get to the
Elder.

1. Sorte.
2. Loue.
3. Reverence.
Of this there
are 3. Rea-
sons.

1.

2.

3. Reason,
why the yon-
ger shuld re-
verence their
Elders.

2. Sort of the
duties of the
younger to
the Elder.
They are 3.

The doctrine of Superioritie

A. Those duties doe consist first of
all in the inward affection.

Secondly, in outward behaviour.

Q. What meane you by the first?

A. That yong men and women,
should in their hearts and affections,
loue, honour and reverence their el-
ders. And there is great reason ther-
of.

For first of all they doe represent
part of the image of God, to wit, con-
tinuance of daies and eternitie.

Againe, by reason of long life,
they are furnished with wisdome,
knowledge, vertue & graces, farre a-
boveth the yonger sort, who cannot at-
taine therunto for want of long con-
tinuance in this life.

Lastly, God hath appointed them,
to be as Fathers & Mothers in care,
in loue, and in tendernes toward the
yonger sort, which cannot well pro-
vide for themselues.

Q. What outward duties doe you re-
quire?

A. Diuers. First of all, they are to
heare with attention and reverence,

and of Subjection.

The duties
of the youn-
ger to the
Elder.

the counsell and instruction, which vpon occasion they shall deliver to them: & therefore they are not boldly to speake in their presence, much lesse to vsurpe þ first place of speech, * A worthie example thereof we haue in *Elibu. Job. 32.11.12.*

Secondly, they are not to contemne or deride the persons of the aged, least that the hoate vengeance of God fall vpon them, as it did vpon the euill brought vp children of *Bethel*, that mocked the Prophet *Elisha*, in regard of one eſſe & or propertie of olde age, namely baldnesſe. *King. 2.23.24.*

Thirdly, instead hereof, they are to yeeld vnto their auncients all outward signes & tokens of * reuerence and honour: as vncouering their heados, bending their knee, and ſuch like, according to the manner of the countrie where they liue: according

2.
3.
An example
whereof we
may ſee euē
amongſt the
Heathen: for
wt. ē the La-
cedemonias
being preſet
at a Solemne
ſhew, vpon
the Theatre
at Athens, an
olde man be-
ing neere to
them, they all
ſtoode vp in
token of re-
uerence; and
one of their
company yeel-
ding his leate
to him, him-
ſelfe flāding
as by him.

Whereby they did correct the vndeuerent behaviour of the Athenians towards the Aged: one of them ſaying, that the Athenians may knowe what is fit to be done, but that they will not doe it. *Cicer. in Lib. de Senect.*

The duties
of the young-
er to the
Elder.

The doctrine of Superioritie

as the Lord hath commanded, Exod.
20. 32. Thou shalt rise up before the ho-
liday, and honour the person of shoul-
der men, and dread thy God: I am the Lord.

Q. What if so be the younger sort, are
driven to admonish or rebuke the Elder
sort?

A. They are to performe that du-
tie in a most louing and reverent
manner, as appeareth, 1. Tim. 5. 1. 2.

Rebukenes an Elder, but exhort him
as a Father, and the younger men as bro-
ther.

The Elder women as Mothers, the
younger as sisters, wish all purnes.

Lastly, as old persons haue bin
comforters & supporters of the yon-
ger sort, in the weaknes and infirmi-
tie of their infancie and childhood:
so are they to helpe and relieve the
weake and decrepit old age of their
auncienta.

Q. What say you of that time when all
youth for the most part doe contemne and
make light account of old age?

A. I say, first of all, that is a signe
of a notable confusion, which com-
monly

and of Subiectiōn.

monly springeth out of euill and vn
godly education.

Secondly, that it doth foretell
some notable judgement of
God to come vpon that
land, where this euill
is practised.

#INIS.

